ZIONS HERALD

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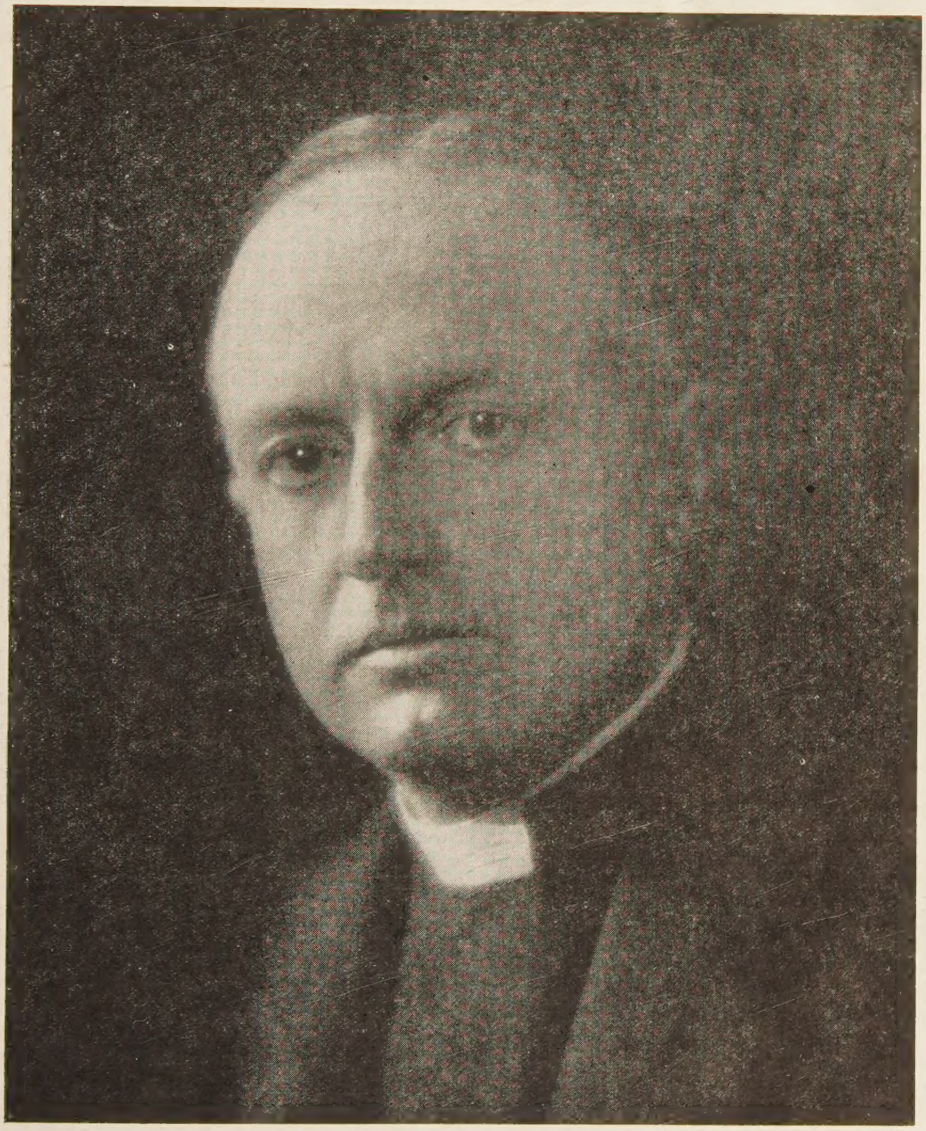

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THE RT. REV. HENRY KNOX SHERRILL
PRESIDING BISHOP
THE PROTESTANT EPISCOPAL CHURCH

JANUARY 29, 1947

FROM COVER TO COVER

NEW ENGLAND IN SOUTH CAROLINA, the story of New England Methodism's part in the life of Claflin College, Orangeburg, S. C.

IS METHODISM "GOING FORMAL?" by the Rev. R. P. Marshall, minister of First Methodist Church, Brooksville, Fla., and formerly a member of the editorial staff of "The Christian Advocate."

CHURCHMEN AND STATESMEN APPRAISE YOUTH WEEK

CHRISTIAN STEWARDS OF UNITED NATIONS, by the Rev. Dr. Charles F. Boss., Jr., executive secretary of the Commission on World Peace of The Methodist Church.

THE TRUSTEESHIP SYSTEM, by the Rev. Dr. Walter W. Van Kirk, Secretary, Comission on a Just and Durable Peace of the Federal Council of the Churches of Christ in America.

Boston Methodists Greet Bishop Sherrill

On Monday, Jan. 20th, at Brown Hall, three hundred Methodists gathered for the Boston Social Union dinner held in honor of the Episcopalians' new presiding bishop, Boston's own Henry Knox Sherrill. It was Bishop Sherrill's first appearance at a public gathering after his elevation to his new office, and the Methodists out-did themselves to make Bishop Sherrill feel that the Methodist child of the Anglican church was proud of its friendly relation with the parent church.

After a program of good music provided by a string trio, the president of the union, Dr. Beaumont A. Herman, called the business meeting to order, and membership chairman Tom Fox presented eleven new members for election. Appropriate recognition and expression of sympathy was made concerning the deaths of Mrs. Attlee Percy and Mrs. Charles O. Howe. President John J. Seabrook of Claflin College, Orangeburg, S. C. was greeted by the union after having been presented by the Rev. Leslie Johnson, minister of Boston's Copley Church.

Bishop Hartman presented Bishop Sherrill to the group and sounded the hope that the day would come when the Methodists and Episcopalians would once again unite their mutual traditions into one great Christian church. He spoke of his long personal friendship with Bishop Sherrill and extended to the honored guest the congratulations of Methodism.

Bishop Sherrill replied by recalling his many close connections with Methodist leaders. He immediately charmed his audience by telling a story about Bishop G. Bromley Oxnam: He and Bishop Oxnam travelled all over Europe at the close of the recent war visiting chaplains; the two bishops lived together all of that time and on one occasion they were marooned in the Azores for three days while a heavy storm made flights impossible. Bishop Sherrill described Bishop Oxnam's pacing up and down in the little shack where they were living, and the growing impatience of Bishop Oxnam as he looked at his "double wrist watch," his date book, and the heavy fall of rain. At that point Bishop Sherrill said that he earned a distinction that no other human being had ever achieved, for he turned to our busy Methodist bishop and said, "Oh shut up—we can't do anything about our schedule in all this rain—go over there and lie down and take a nap!" Bishop Sherrill then proudly reported that Bishop Oxnam took a nap and that it was probably the first time that he had ever done so. (Needless to sty, Boston Methodists who are so familiar with the speed and efficiency of Bishop Oxnam were thoroughy delighted with this story.)

Taking the trip which he and Bishop Oxnam had made together in Europe as a starting point, Bishop Sherrill said that the tragedy in the world made him aware of the seriousness of our American malady. He said that our greatest shame in these times ought to be over the little that we have done to restore light and hope to the world. Our concern with secondary matters within the church, said the bishop, ought to make us pray again for true religion. The churchman was called upon to begin expending himself in service for a suffering humanity, and to restore to his life the central place of a conviction of Christ.

Bishop Sherrill said that he hoped that the little differences between the Episcopalians and Methodists could be removed in the spirit of Christ, and that the day would come when our two denominations, "in the Providence of God" would be united once again. (This note in both Bishop Hartman's and Bishop Sherrill's addresses was enthusiastically received by the audience.)

Prayers were said by President Daniel L. Marsh of Boston University and by the editor of ZIONS HERALD. The people were obviously of the opinion that it was one of those rare evenings when the ecumenical spirit of the church was highly evident. One commentator said, "This evening I really felt like a Methodist Episcopalian!"

Children's Forest

Outstanding Methodist leaders join ing project "A Magnificent Conc

The proposed planting of a C Memorial Forest in the Holy Land, of the Christian children of America ory of the 1,000,000 Jewish children Europe, has been hailed by Bishop and Dr. Ralph W. Sockman, mi Christ Methodist Church as the fu of a widely expressed wish for som which Christians might give expr their feelings of horror at what hap Europe . . . and to their hopes for in which all children can grow u live abundantly.

"The Children's Memorial Fore only an expression of sympathy, b demnation of anti-Semitism eve Bishop Oxnam stated. "May it ever a testimony to Christian good will Oxnam's approval of the project w in a statement to Dr. Howard M. director of the American Christian Committee, who are sponsoring th National headquarters of the Ameri tian Committee are located at 41 Street, New York City.

The proposed site for the Forest in the Galilee just outside of Naz boyhood home of Jesus. This co appropriately enough, is the very pl Jesus preached His lessons of br and love. Barren and desolate no centuries of neglect, these hills will ed to their natural life and beau trees of the Children's Memorial

Dr. Ralph W. Sockman, minister Methodist Church, New York City, ment endorsing the project, emph belief that "Christians should sha redevelopment of Palestine" and t is no more appropriate way to do to plant a memorial forest near as a symbol of our faith in a kin cooperative, and more brotherly

Besides being a particularly fitt orial to the death of over a million youngsters, the planting of the Memorial Forest will have the prac of helping to provide a home for t ren who miraculously survived Europe. The planting of trees is portant factor in reclaiming the Holy Land and making it fit for and building.

In their churches, Sunday Sch and youth groups, the Christians ica—especially the children—will to participate in the planting of by purchasing trees in their own the names of their children. It pointed out by many of our chu that participation in the buildi Children's Memorial Forest is means of raising the spiritual val youth and presents a wonderful c for making Christ's teachings of b and good-will live and meaning Christian children of America.

he academic procession to the 77th Commencement at Claflin

Methodist Church Reports

CHICAGO, ILL. (RNS) Membership of The ethodist Church during 1946 grew by 346,-9 persons to a total of 8,430, 146, an all-ne high, and members contributed more an $150,000,000 during the year for Meth-ist causes.

Dr. Albert C. Hoover, statistician of The ethodist Church, in his report here, also sclosed that a nation-wide effort to reverse e trend of declining church school enroll-ent resulted in an increase of 298,760 to a al of 5,147,508 pupils.

The report also revealed that 21,463 pastor- charges administered 40,364 preaching ices, an indication of the critical minis-ial shortage reported by all denomina-ns.

Of the $150,000,000 expenditures, $113,-0,000 was for regular church causes, in-ding $48,322,579 for ministerial support; 7,841,186 for local church maintenance, d $27,979,794 for benevolence.

A total of $6,339,007 was spent on church bt to $18,209,803. Methodism during the ar spent $25,016,417 on property improve-ent, an increase of $6,500,000 over 1945.

The Crusade for Christ war relief and re-nstruction fund received more than $6,000-0 bringing its grand total now to $26,861,-2.

The editor of ZIONS HERALD *presents a heque from Mrs. Everett O. Fiske to President J. J. Seabrook for Claflin College*

New England In South Carolina

EDITORIAL NOTE

Claflin University of Orangeburg, South Carolina, is to receive the designated Race Relations Sunday offerings from all of the local Methodist churches of New England. This year marks an attempt to revive New England's interest in this 76 year old Negro institution which was started, but almost forgotten, by the churches in this area.

Many years ago Dr. Everett O. Fisk secured New Englanders' support with his complete reports on the work of Clafin University. His widow has just found some of his writings and we present these few excerpts:

"Claflin University and Boston University were incoporated in 1869, the act of incorporation being signed by Governor William Claflin, the son of Leo Claflin. . . . Claflin University is emphatically a New England foundation and was intimately associated with the foundations of Boston University and Wellesley College in its early organization, William Claflin and Mrs. Claflin being sponsors for the three institutions."

Methodists and non-Methodists will most certainly share in reviving Claflin to its rightful place of leadership. The Negroes themselves have raised $50,000 within the past year and have pledged another $50,000 for next year. Surely we can indicate our interest in this project which we started if those who have benefitted from the work of Claflin are willing to make such sacrifices in the enlargement program of the school.

Dr. John J. Seabrook, president of Claflin College has written the following description of the school. We commend it to you for reading and for serious consideration as a cause worthy of your financial support.

DR. SEABROOK'S STATEMENT

Through the kind spirit of Bishop Hartman and the members of the four conferences in the Boston Area, the Race Relation Sunday offering has been designated for Claflin College.

In 1869, Claflin College was founded by Mr. Lee Claflin, a prominent layman of the New England Conference who also in the same year was one of the moving spirits in the establishment of Boston University. Mr. Claflin and his son, Governor William Claflin of Massachusetts, gave the purchase price for the site on which the college now stands.

Claflin College was the first school of higher education established for the Negroes in the state of South Carolina. Its early teachers and benefactors were Christian ministers and laymen of the New England states. The Rev. Alonzo Webster, of Vermont, and the Rev. Edward Cooke, of Massachusetts, were the first two presidents. Mr. S. H. Tingley, of Providence, R. I., and Dr. Everett O. Fisk of Boston gave buildings, one of which stands as the model of architecture for school buildings of the south.

Dr. L. M. Dunton who was well known in the Boston Area, gave more than fifty years of his consecretad life to the task of Christian education in South Carolina. He served as a minister in several churches, as a district superintendent, and as financial agent and president of Claflin College.

The college has prepared more than 25,000 young people who have contributed to Christian service as ministers, teachers, lawyers, doctors, business men, missionaries, artisans and college presidents.

The Methodist Church has recognized its responsibility for training young people to live as Christians in their chosen occupations. Therefore colleges have been founded by the church to provide Christian emphasis. The first significant educational opportunity of the calendar year which is regularly open to all local churches of Methodism is in connection with a fitting observance of Race Relations Sunday on the second Sunday in February.

There are two objectives emphasized in this observance as outlined in paragraph 189 in the "Discipline of The Methodist Church:"

(Continued on page 119)

Churchmen and Statesmen Appraise Youth Week

This week Protestants throughout America are observing National Youth Week under the auspices of the International Council of Religious Education. Outstanding citizens have acclaimed this movement as one of the greatest opportunities for positive and progressive national reform and the building of international understanding. We present a series of statements from prominent Americans concerning this significant spiritual opportunity.

Youth Needs Spiritual Guides

HARRIET FERGUSON

National President, Girl Scouts, Inc.

The United Christian Youth Movement presents a splendid opportunity for young people to reaffirm and to spread their faith in those principles which are the true basis of the brotherhood of man. Putting those principles into daily practice is a goal toward which we all wish to work.

The Girl Scout organization is a cooperating member of the United Christian Youth Movement because it too believes in the necessity of spiritual foundation for social action. It is necessary to provide spiritual guides with which young people can find their way through the confusion of ideas and events among which they live today. Girl Scouting encourages girls to become better members of their own religious groups, to participate actively in their own faith and to respect the religious conviction of others.

Church Aids American Citizenship

G. BROMLEY OXNAM

Bishop of The Methodist Church, New York Area.

There is no greater contribution to American citizenship than that made by the Protestant Churches in their youth program and by such character-forming agencies as the Y. M. C. A., the Boy Scouts, and the Camp Fire Girls. Activities designed to draw forth creative talent and to give that talent cooperatively, to enrich common life, lay foundations for national security. This youth program is founded in our Christian faith, and manifests itself in democratic service.

National Youth Week should have the full support of thoughtful and far-seeing citizens. No finer body of young people has lived than present-day youth. The problem of juvenile delinquency is primarily a problem of the delinquent community. The community that gives to youth a wholesome youth program will have reduced delinquency to an insignificant minimum.

Hope for Future Found in Christian Faith

KIRTLEY F. MATHER

Professor of Geology in Harvard University,

Science and technology have placed in human hands weapons of mass destruction that today make it possible for mankind to commit collective suicide. At the same time they have opened a new door to life of abundance, with comfort and efficiency for all, and with possibilities for human welfare transcending any dreams of the past. What men will do with this new power is even now being determined, not by science but by the spiritual factors in the hearts and minds of men and women.

The only hope for the future lies in the development of Christian faith and the acceptance of Christian ideals, especially among the youth of America. National Youth Week should be a time of widespread emphasis upon the responsibility and opportunity that must be recognized by young people in this crisis. It is my fervent hope that from its observance may come a new and stronger dymanic of spiritual power.

Negroes in Philadelphi

Reprinted from The Camphor Light, ligious newspaper published by Car Memorial Methodist Church, Philade Pennsylvania.

PRESBYTERIAN SURVEY

A vote of thanks is due the Philad Presbytery for its valuable survey of the Negro population and the frank and lenging observation which attended its ings. The report shows that Philadelph failed to accord equal opportunities its citizens, which, as *The Evening B* expresses it editorally, "a democratic munity needs."

The *Bulletin,* says: "Among the handicaps Philadelphia imposes on N is to give them worse housing than is able for the white population. Slum tions and overcrowding are not condu the standard of conduct which is desi the interest of the whole city."

The Presbytery report also indicate there is discrimination within the den tion's religious policy. Only one whit gregation has a Negro member, and N attend no "white" churches.

Our white brethren usually explai situation by stating that "Negroes pr be to themselves." That is true, of because Negroes have been made to along that they are not wanted els than to themselves. If our white really made some honest effort to w Negroes to their memberships, the indeed be surprising.

We recommend heartily that our P phia Methodists take prayerful note Presbyterian effort to do something p about Christian race relationships. Wl have many sincere friends among ou Philadelphia Methodists, it is true t have had just cause to question serio many occasions Methodist spirit of and fair play in matters where our people were concerned.

This might be the time to ask ou adelphia Methodists frankly a few qu

(1) Have Negroes been admitted out prejudice, on application to our odist Hospital?

(2) Would Negroes be admitted Methodist Home for the Aged?

The Mayor visits youth.

he church must provide a place where ung people will want to get together.

3) Would Negro children be welcome he Methodist Orphanage?

4) Are there Negro members in any of "white" Methodist churches in Philadel- ? (Each pastor might consider seriously t he might do if a half dozen came for- d to join his church next Sunday morn-)

5) Would a qualified Negro, if a mem- of a "white" church, be recommended a place of responsibility, such as a choir er, or trustee, or other office?

he writer was greatly embarrassed three s ago when a member of his church gave this classified advertisement clipped n *The Evening Bulletin*:

levator Operators—white, exp., sober, ll maint., Methodist Hospital, Broad nd Wolf.

erhaps the Methodist Hospital had good ons for advertising for white elevator rators, although we have never known te elevator operators to operate any more iently than colored ones. Perhaps there e good reasons. And the Methodist Hos- l ought to make it its business to make se reasons clear, or admit that it is fol- ing the American "worldly" pattern of rimination.

es, the Presbyterian survey ought to chal- ge us Methodists of Philadelphia into ching reflection.

Union Of Methodists and Episcopalians

ILMINGTON, Del. (RNS)—Asserting that 7 is the year for Protestants "to think battle for church union," Dr. Oliver J. lins, superintendent of the Wilmington trict of the Peninsula Conference, The hodist Church, called here for merger of Protestant Episcopal and Methodist rches.

le asserted that "it is time for us to bury hatchet that severed the Methodist So- es from the Anglican Communion. We e much in common. The Methodist rch had enough evangelical fervor to in- se its membership during the conference 1945-46 by one million souls. Anglican- has displayed a vigorous, dynamic chmanship."

Make World Peace a Permanent Reality

CHASE GOING WOODHOUSE

Former Congresswoman from Connecticut

Fate has assigned to this country of ours the task of leading the nations of the world to peace. This calls for more than scientific knowledge, more than our great engineering skill which enables us to produce goods in such great volume, more than our ability for democratic self-government.

What the people of this country, and especially the youth, must have is a deep spiritual drive to peace, willingness not only to share our plenty with the peoples of the world in order that they may be in a position to help themselves, but a determination to make the tenets of Christianity so strong a force that world peace will become a permanent reality.

Religion Invaluable in Preparing Youth

AMORY HOUGHTON

President, Boy Scouts of America

As one of the agencies related to the United Christian Youth Movement, the Boy Scouts of America is deeply interested in the success of plans for the observance of Youth Week. There is great need for fortifying the youth of our day.

The twelfth Scout Law reads:

"A Scout is reverent. He is reverent toward God. He is faithful in his religious duties and respects the convictions of others in matters of custom and religion."

Religion is a moral and spiritual force that is invaluable in preparing our young folks for the future and is a vital factor in preserving our democratic heritage. There is no better guarantee for tomorrow than the cultivation of the spiritual life of our youth today.

To Raise Level of Human Relationships

MURRAY D. LINCOLN

President, National Cooperative Congress

American youth faces the most challenging period of opportunity in the history of our country. The war has thrown into bold relief the problems which face us as both national and world citizens. The pressing need is for the highest possible level of unselfishness in international relationships.

It is for youth to help us arrive at a new level of human relationships. Youth must arm itself with the Christian values so much in demand today. And it must help us both here at home and abroad to emphasize the kind of morality which will find men and nations working together in peace.

Positive Aid Must Be Given Youth

J. R. CUNNINGHAM

President, Davidson College, Davidson, N. C.

The youth of our generation have been dealt a terrific blow of injustice by the war and all its concomitant effects. Elemental rights of childhood have been unintentionally and, perhaps, unconsciously denied them. If the young people of our day are to find compensation for these deprivations in the field of home, moral and spiritual training, it will require our doing something positive and extraordinary for them.

The observance of National Youth Week, sponsored by the United Christian Youth Movement, is an effort in this direction. If intelligently and devotedly observed by local pastors and churches, it can furnish an excellent spiritual stimulus.

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EMORY STEVENS BUCKE
Editor

Special Contributors

CHARLES D. BRODHEAD
H. ELLIOTT CHAFFEE
CHARLES M. MCCONNELL
RAYMOND H. HUSE
WALTER L. NATHAN
HAROLD W. RUOPP
RALPH W. SOCKMAN
WILLIAM L. STIDGER

Subscriber to Religious News Service

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From the Impulse of Methodism

Abel Stevens in his "History of Methodism" has an amazing paragraph which he wrote in 1867:

"The British Bible Society, most of the British Missionary societies, tract societies, the Sunday School, religious periodicals, Negro emancipation, all arose directly or indirectly from the impulse of Methodism." Wesley's movement cut right through denominational lines because it was not thought of as a denomination but rather as a "demonstration of the Holy Spirit." George Whitefield, for example, revived New England's religious life through the Congregational, Baptist, and Presbyterian churches that were already established. He did not start new organizations or Methodist societies during any of his thirteen trips to New England, but reawakened the already defunct "great awakening" of the famous Jonathan Edwards.

But to return to that phrase, "from the impulse of Methodism," we find that here is a dynamic phrase which most certainly ought to capture our spirits in the light of the world's current needs. What measure of impulse are we applying to world understanding? Are we, as Methodists, giving impulse to the bettering of race relations? (Our Central Jurisdiction is currently providing an "expedient means" for salving Methodist consciences on this point!) Are we giving any Methodist impulse to the solving of America's alcohol problem? Are we giving any impulse to the betterment of management—labor relations?

Methodism's greatest contribution to the wo this very minute would be in the restoration *impulse*. It would apply to its own household sure, but it would be an unlimited impulse bec would "go into all the world."

Methodism's Race Relations

We are gratified to see an increasing inter the part of Methodists for a vast improvem race relations. Those of us who live in the no no longer feel smug about the question of r lations for we have had an increasing num incidents which prove that prejudice is not c to the south. We have had Harlam riots, riots, "incidents" in Boston as well as Philad plus ugly evidences of racism in every major America.

Many years ago the life of the editor of HERALD was threatened because of his stand Negro question. Needless to say, the paper is of its long tradition of fighting for racial just it announces again that it will continue tha At the very same time we are all aware that *than the race question is the question of hu itself*. Whenever a nation reaches the place person is to suffer discrimination because of H ority status, then every segment of humanit dangered because every human being is a time in the minority.

New England Methodists have decided ignate their Race Relations Sunday offering 9th) to Claflin College, Orangeburg, South C New England Methodism, under the leade the Claflin family, and later under the leade the Fisks, raised the money for this institu cause it was clear that the liberated slaves never be free people until they could be e During the seventy-eight years of that scho tory there has been a growing recognition of tribution to solving the *problem of humani* year, the Negroes themselves, raised $50,00 store the institution to its rightful place of ship; they have pledged another $50,000 for t ing year. Their graduates have gone to the s ing communities equipped to farm efficientl school, bring up families in secure homes, e ministry, law, or medicine, or to do any of t necessary things that must be done to create world. The students and faculty at Claflin spected, not looked down on or merely pat because they are working constructively for

d. The Negroes are doing their part in the gle to establish freedom and democracy.

hites in the south are showing increased inter- n improving relations with the Negroes. Perkins ol of Theology at Southern Methodist Uni- ty is admitting Negroes to graduate courses. its are not yet allowed for these Negro students, the barrier has been knocked down and soon ins School will see the futility of the color line. ministers of Atlanta, Georgia, have openly de- the Talmadge regime and have banded them- s together in a program designed to cure racism. nce after instance indicate the growing improve- t of race relations everywhere, and it is increas- y obvious that where solutions are reached, the lem has not been solved on the level of "toler- ," but on the basis of civil rights for humanity. ce Relations offerings ought not be thought of ere paternal gestures of kindness, but as tang- investments in the struggle of all humanity to status in an atomic world!

Methodist Episcopalians

shop Henry Knox Sherrill's appearance at on's Methodist Social Union last week was a light in the development of better ecumenical ionships. Bishop Hartman, in introducing Bish- Sherrill, quoted from the recent book by the copalian historian, S. D. McConnell, "History he American Episcopal Church."

Vesley besought Lowth, Bishop of London, to in at least two priests who could administer the aments to American Methodists. It is doubtful y single action of a bishop has ever been more ful of evil than his refusal. . . . The church in erica lost the most active part of its membership e very time when it was about to need them t. . . . Had the bishop hearkened to Wesley's est prayer the division would probably have averted. But he refused and the mischief was e."

shop Sherrill took the spirit in which Bishop man had introduced him as an occasion for talk- about church unity based on primary issues as against the current sin of secondary considera- s. Both churchmen, held in such high respect by f New England, did a courageous thing by talk- so specifically about church union.

e layman commented that Protestants would ogether if the bishops and ministers would keep of the picture. He may be right, but he was not t in this instance. If more of our church leaders would rise above tradition and theological bicker- ings we would emerge from our current disgrace of Protestant division and begin to demonstrate the power and warmth of Christian unity. Had either Bishop Hartman or Bishop Sherrill insisted on a theological formula, the "Methodist Episcopal" spirit that permeated the evening would never have taken place.

It is the impossible attitude of "we are right-we will love you-but you are wrong" that has kept church unity from coming into being. The "funda- mentalists" and the "Anglo-Catholics" have been the chief exponents of this impossible theory within Pro- testantism. The sooner churchmen get awake to the dangerous influence of these two forces, and begin to join hands in a progressive program of applied re- ligion, the sooner we will begin to see our hopes for ecumenical unity fulfilled.

What Line is to be Followed

A few leaders of the Roman Catholic church are saying some things which create confusion. The Roman Catholic archbishop of Valladolid, Spain has recently said that "satanic powers" attempted to over- throw Spain in 1931 and that while this was carried out in the name of democracy, the power which op- posed the democratic attempts was correct since it was defending the Catholic religion and the Spanish state. There is no other conclusion to draw but that Franco is to continue in the good graces of Romanism be- cause of his state's support of that denomination.

In the meantime Protestants are persecuted in Spain if they print booklets. Protestants are not al- lowed to recruit members. Protestants may not have their own schools, and if their children attend the state's schools they are forced to take courses on Roman Catholic doctrines.

A few Roman Catholic spokesman take the line that any opposition to their church is communistic, and constantly plead their cause on that level. The line of argument then turns to a few citations of how Catholics have been persecuted for religious be- lief, and an appeal to sympathy is made with great emotional force. We roundly condemn the denial of religious freedom—not just the denial of that freedom for some of the people. We want our Roman Cath- olic friends to insist on religious freedom for all people. We want them to stage a demonstration of their belief in religious freedom in Spain, in Italy, and in South America. We will not be convinced that they believe in religious freedom until they be- gin to say so and show evidence of it.

Is Methodism Going Formal?

H. P. MARSHALL

Recent trends in Methodist practices are being viewed with alarm by some ministers and a few laymen. Seeing the increasing tendency toward liturgical services and hearing rumors of "high church" practices, they have asked, in all sincerity, "Is Methodism going formal?"

Now the answer to that is easy, but there is need for further clarification of the matter.

No, Methodism is becoming formal. In fact, the trend is away from formalism, but few of those who use the term seem to understand its application to religious worship. What is a formal service? Strictly speaking, it is merely one which has a form. Under this definition, all Methodist services have been formal from the beginning, for we have always had a set order of worship and the use of the *Ritual* is required in all sacramental services.

What is meant then when the word "formal" is used in a derogatory sense? One suspects that it is applied to any form that the writer or speaker dislikes. It isn't the use of a form that is decried; it is the use of a particular form. Thus we see that a definition of terms leaves us without a clear argument against formalism, as such.

The truth of the matter is this, that Methodism is not becoming formalistic—that is, she is not becoming cold and dead in her devotions,—but, instead, she is recovering the heritage of liturgy in the way that Wesley would have liked. For he was never a formalist, but always a ritualist. Nothing was more repugnant to his mind than that the society which he founded should become merely a dissenting sect, without an appreciation of the doctrine of the church and its ritual. To forestall such a development, he furnished the newly organized Methodist Episcopal Church in America with a *Sunday Service* book which printed, with slight alterations, the beautiful old order of Morning and Evening Prayer as contained in the *Book of Common Prayer* of the Church of England, and the various rites for Holy Communion, ordination, baptism, and matrimony. The new church soon discarded the *Sunday Service,* but it has always retained the *Ritual.* The *Book of Worship* adopted by the last General Conference went back to Wesley for its pattern of morning worship and all the recommended orders are based upon the Church of England form of Morning Prayer.

Now formalism is one thing and the correct use of ritual is another. Even the most un-ritualistic denominations are formal, sometimes to an extreme. That is, they have a certain way of conducting their worship, which is what form means. To be without form would be to have no definite program. One might think that the more emotional sects would be completely "unformal," but that is not true. Even the testimonies and spontaneous prayers follow a pattern, and few services are conducted without a pattern.

The difference between a form and a ritual is a difference in intent, more than anything else. A ritual is based upon the belief that the pattern *does* matter, that it is easier to worship God in a certain way, and that the undivided church, through the centuries evolved a form of worship which is emotionally and spiritually satisfying, and that this general form should be used. The formalist, on the other hand, accepts a program which is based on custom, or chance, and follows it simply because "that's the way it has always been done." Thus a lovely and satisfying ritual may degenerate into a form, and a program of worship which is nothing more than a patchwork of parts may be enshrined as the only way. Either development is fatal to true worship.

All worship is to some extent formal. Even the ejaculations of praise which characterized early Methodist worship were formal to the extent that they were employed at a certain time and in a certain manner. Fervent souls were sometimes coached as to time and place to avoid mishaps. An old friend of mine used to tell of the time when he preached to a group of very earnest

On a Wide Circuit

W. W. Reid

A Problem of Religious Educati

"There are millions of young C who will control the Germany of to who have never held any other than t philosophy of life," Secretary Ralph fendorfer recently told the Board of and Church Extension of The M Church. "The dominance of a super the acceptance of war as a means sion, and the glorification of force quisite of a modern state—these p view are still held by thousands of youth. With most of them, the ch never had any chance to inculcate Christian teachings. Indeed, the chur arm of the state, the concept of the s divine order, the emphasis upon oth aspects of Christianity, have warped German thought ever since the Refo

"For the peace of Europe, all agr fundamental change in Germany's p of life is necessary. The disillusion thousands of German young men an women by the collapse of their Na has created a moral and spiritual which the Allied occupational author is Germany's Number 1 problem struction. Her future economy ca jectively controlled. Her finances ca ulated. Her army, navy, and air for obliterated, by force, if necessary. B and spiritual outlook is a creati within and involves educational a procedures not easly manipulated. youth apparently today is without h hope is a spiritual quality. Life is plete reverse, and nihilism is a mood.

"New textbooks for public school the whole answer to German re-e Only a new approach by the church content and method of Christian will produce the spiritual foundati genuine democracy. Germany must see that the 'truth makes men free. patience in scientific research, prec procedure and statement, thrift for tion and production and a certain honesty, allied to a new sense of may make the German people a m power for peace and goodwill amo of the earth.

"Peace-time honesty is the great m of all people who have survived th perience. Apparently war-ends j kinds of means. Therefore, decept longer a vice, and war's denial human values obscures the Christia Thus, not only in Germany but countries of Europe the churches re-education of their youth in or new and peaceful world may emer

"Forgiveness is a supreme Christ and so is justice. Both condition t tion of fellowship. The Christian are the guardian of these precious in Christian community life. The cannot escape the consideration of ual issues involved in the relatio

hment and loving forgiveness to the ration of Christian fellowship in tomor- Europe.

he time for Christian fellowship with pe is now!"

he Homemaker's Corner

Mrs. Harry A. Burnham

he Significance of the Commonplace.

e title of this article is the title of a ser- preached by the Rev. Harry D. Alt- e, in the Corinth Church of Hickory, h Carolina, on the evening of Jan. 8,

had arrived, a total stranger, in Hickory morning. I was a bit homesick. Across street from the hotel where I was stay- was a church with a sign in front of it, Friendly Church on the Corner." I ed across to read the list of services. I do nothing better than to attend the ng service.

e scripture lesson was so familiar to me I could almost repeat it without looking e text. I had played a cabinet organ home for the singing of the old familiar ns which were sung. I wasn't homesick more. I was at home.

hen Mr. Harry D. Althouse began to nd his congregation of the significance uch commonplaces as steam escaping a tea-kettle, and how, from a young experiments with that commonplace e we now have the steam engine.

boy watching an apple drop from a tree; ost commonplace occurrence, led to our wledge of the law of gravity.

here were some unpleasant results of the monplace, such as the activities of a little le, which were in danger of destroying lovely elm trees. He asked if we had gone in search of the hedgehog-like, ly balls which enclosed, within a reddish et cushion, two chestnuts which we ted over an open fire and ate with relish. don't go chestnutting any more because a commonplace-seeming bark disease ch has become very significant.

hen the preacher asked the mothers pre- if they knew of a more commonplace d than that of a baby's cry. That brought y smiles, some of them audible. "But," Mr. Althouse, "When Pharaoh's daugh- went down to her favorite swimming- the cry of a baby, in a cradle made of ushes, changed the history of the cen- es. The five words in the Bible story, d, behold, the child wept," are very ificant.

hat is a sermon that has remained in my nory for eight years, reminding me ays that life; all of it, the commonplace ell as the unusual, is an adventure to be d to the full every moment of every day. nk you, Harry D. Althouse.

young preachers in a Holiness college. They seemed to think that each outgoing breath should carry an amen, and every sentence of the speaker's sermon was punctuated with a hearty shout of agreement. As he neared the end of what must have been a long discourse, he added, "One more word and I am done," and the rythmical shout came back, "Well, glory hallelujah."

Now that might be called an informal service, but there was form and plenty of it. Form had become automatic, and the expressions of praise which should have been the spontaneous outbursts of pious souls had become mechanical and without meaning.

Nothing would please me more than to hear a fervent amen at the end of a glorious anthem or in the midst of a telling sermonic argument (if there be such), but where today will you find such a custom in our churches? The amens became routine and without meaning because they became formal, and at last they ceased. Now in some churches we are bringing back the primitive amen by the congregation as a part of the ritual. If this is done unthinkingly it will profit little, but if we teach our people the meaning of their assent to the prayers, it may be worth more than many a shout of praise in the midst of an emotional sermon.

Where did that Methodist custom of saying amen originate? The answer is easy, but a trifle surprising, for we find that this supposedly anti-ritualistic act was the direct outgrowth of ritualism. Accustomed to saying amen at the end of all the prayers in the English liturgy, early Methodists, full of joy, infused into this little word of agreement a world of meaning, and made it their badge of identification. Let us retain the custom in its original form, not mechanically, but heartily, voicing our prayer and praise.

Liturgy is, after all, only the accumulation of prayers, hymns, responses, and lessons which have come down through the ages. The best liturgy is characterized by agreement to the traditional pattern, for the element of continuity is one of the chief virtues of liturgical action. No one thrills to new words and phrases in a "made-up" order of worship which is the product of modern seeker after beauty, but every repetition of the old prayers and the old responses brings a soul nearer to God through the avenue of memory. For this reason the new affirmations of faith included in the *Book of Worship* will be long in finding acceptance by the people, and the practice, recommended by some, of using different prayers and creeds at each service cannot but add uncertainty and confound confusion.

Why are we moved by the Lord's Prayer, or the Twenty-third Psalm? Why do we thrill to the words of the Christmas story? It is not alone because of the innate beauty of these passages, but it is more because of their familiarity and the fact that each repetition brings to mind some sacred memory of our childhood. I have a friend who always says her prayers in French. She was taught them that way and they don't sound religious in English! Is that silly? Not at all. We must recognize the psychological background of all our worship, and we must use the laws of psychology if we are to help.

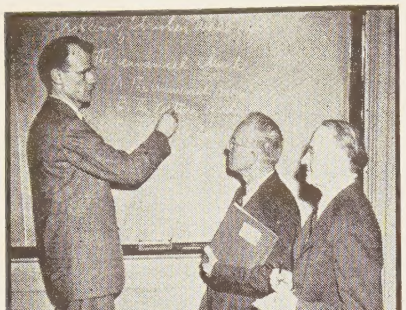
Thus, when we turn to the old forms, such as the Ritual for the Lord's Supper, we are on hallowed ground, psychologically as well as spiritually. Every word has become a part of us. Whether or not we could repeat them or not, we recognize the pattern and resent it when there is a change.

So far, we have said no more than that, psychologically speaking, the old is good because it is familiar. We must go farther than that, for many thousands of Methodists are used to the simple order of worship provided in the hymnbooks for the last sixty years or more. Shall we embalm this order and preserve it simply because it is old? The answer to that brings us to the second, and most important consideration.

A form is good simply because it is familiar. If it violates the laws of unity and spiritual progression it is a bad form. A study of ancient liturgies shows that they follow a regular pattern and this pattern is based upon sound psychological premises. We cannot pull under a cold collar, nor can we worship God acceptably if we try to jump, flatfooted, into the middle of a worship

(Continued on page 116)

PERSONS



Boston (RNS) Star pupils of their class at Boston University School of Theology are two sexagenarians who are successfully proving the theory, "you're never too old to learn." Joshua Peavy (center), 68, a retired schoolteacher from Slagle, La., and Reuel W. Beach (right), 62, president of a Cambridge, Mass. printing firm, study a blackboard problem posed to them by Dean Walter G. Muelder. Both men will complete their studies in June and enter the ministry as a full-time occupation. Mr. Peavy, who at 18 began teaching in one-room rural schoolhouses, acknowledged that he "can learn faster now than ever before." Mr. Beach began preaching in several churches during the war, replacing pastors who enlisted in the Chaplains Corps. He was ordained to the Congregational ministry in 1944.

Chicago (RNS) Contributions to the World Service fund of The Methodist Church during the first seven months of the denomination's fiscal year ending Dec., 1946, total $2,763,652, an increase of 3.03% over the same period in 1945, it was disclosed here by Dr. Thomas B. Lugg, treasurer of the general commission on world service and finance. In addition to World Service gifts, Methodist contributions to the Fellowship of Suffering and Service fund totaled $330,825 for the seven-month period.

Dr. E. Stanley Jones, Methodist missionary and evangelist, flew from the United States on Jan. 6th, on the first TWA plane going directly to India. Forty-eight hours later he was in Bombay. His address in India is in care of Dr. W. W. Bell, P. O. 92, Fort, Bombay, India. For the next six months, Dr. Jones will hold evangelistic meetings and conduct Christian ashrams in India. In July he will return to the United States to resume his preaching mission in this country.

Fire, probably originating in the short-circuiting of an electric lamp, caused damage to one room in the Methodist parsonage at Milford, Mass., on Jan. 8th. A desk used by the pastor's wife, Mrs. J. Garfield Sallis, was completely destroyed and its contents, including many irreplaceable documents, were a total loss. Necessary renovation of the house is proceeding under direction of the board of trustees of which Donald F. Moore is president.

The commission appointed at the last session of the Southeastern Jurisdictional Conference to make a careful study of the matter of annual conference boundaries within the jurisdiction and to report its findings and recommendations for the consideration of the next Jurisdictional Conference will meet early in March 1947. Any communication relative to the work of this commission should be submitted in writing to the secretary, the Rev. Embree H. Blackard, 1100 Owens Road, Charlotte 14, N. C.

Dr. Stanley B. Vandersall has been chosen as general secretary of the Lord's Day League of New England, which he formerly served as a director. He will take up his new duties April 1st, with headquarters in Boston.

Atlanta, Ga. (RNS) Thirty-six ministers from Atlanta's Methodist churches and the Gainesville (Ga.) Ministerial Association have condemned "the seizure of the Governor's office" by Herman Talmadge. The ministerial association urged the courts to settle the controversy and expressed its "utter condemnation of the obvious disregard of the people in the seizing of the Governor's office and the shameful manner of the proceedings."

Miss Elizabeth M. Lee, executive secretary for Latin America in the Woman's Division of Christian Service of the Board of Missions and Church Extension, flew in a Pan-American plane on Jan. 19th, for a four months' survey trip of Methodist work in South America.

Harold J. Noble, Ph.D., the noted correspondent of the *Saturday Evening Post* in the Pacific area, whose recent articles on Japan have been attracting wide attention, was born in Korea of Methodist missionary parents—the Rev. and Mrs. W. Arthur Noble, pioneer evangelistic and educational missionaries in Seoul. The correspondent is a graduate of Ohio Wesleyan University, Class of 1924, and took his doctorate (majoring in history) at the University of California, in 1931.

"I have been in the midst of riots and a good deal of trouble, "writes Dr. Harold Ehrensperger, editor of *Motive*, from Delhi, India, where he is studying missionary activities and the conditions of the country. "Everything is difficult here. I have seen a young man stabbed in front of the place where I have been staying in Bombay, and I have had a twenty minute talk with Gandhi since I have been here. I have had hours with Muriel Lester who turned up on my boat coming to India. And I have talked with Ambedkar and other leaders."

For the third consecutive year, Christian and Jewish students at Northwestern University held last month a "Christmas-Hanukkah Party" in Evanston, Illinois. The party was under the joint auspices of the Methodist Student Foundation and the Hillel Foundation at Northwestern. Despite the fact that final exams began two days later, 125 students attended. This party was inspi the proximity of the Jewish celebr Hanukkah, and the Christmas obser the Christians. The event was plann joint committee from the two found

Dr. Samuel Inman, president of over Press, a director of the Amer sociation of the United Nations, an of various books on international has accepted an invitation from the sador of Argentina, Dr. Oscar Ivan to visit Buenos Aires. He left Wa by plane on Jan. 13th. He will stu conditions and Argentina's relations American movement. The special Government plane will make stops idad, Para, Rio de Janeiro and San the trip lasting between three and fo

Chicago—Chosen by 1,247 laymen women of the United States and Thomas J. Watson of New York C ident, International Business Machin ration, has been named 1947 winn Russell Colgate Distinguished Serv tion, according to Dr. Roy G. Ross secretary of the International Coun ligious Education. "A prominent l the Presbyterian Church, U. S. A., son's educational, religious and cu terests are world-wide in scope," stated. "He has been presented w than a score of honorary degrees b and universities throughout the na

Photo—*Christian Science*

Dr. David D. Jones, newly electe of the National Association of S Colleges of The Methodist Church by the retiring president, Dr. Ketcham.

Boston (RNS) Dr. David D. J ident of Bennett College, Greensb is the first Negro to head the N sociation of Schools and Colleg Methodist Church. Announcemen evation was made by the assoc ecutive committee here at the a ference of the Council of Church Education.

Dr. Jones has been president an all-Negro women's college, fo

Other national officers elected G. Hollway, president of Western College, vice president; Boyd board of education, Methodist Ch ville, Tenn., reelected secretary; Anderson, president of Centenary Institute, treasurer.

plain John P. Fellows, Major in the Air Corps and member of the New Conference, was recently transferred to r Defense Command at Mitchell Field, Island, New York. He is serving at t in the capacity of staff chaplain. Fellows was formerly post chaplain at S. Military Academy at West Point. pects to go overseas soon.

Frank T. Wilson, dean of Lincoln Uni-, Pa., spoke at a recent meeting of the icial Fellowship of Greater New York subject "Possessed by a Dream." The ıg was held at Christ Church, with alph W. Sockman, minister, presiding, ıusic furnished by the Interracial Choir.

building of a kitchen and improve- on the dining room of St. Paul and ndrew Church, New York City, were ly completed at a total cost of $15, 063- ccording to a report by the Board of es. Arthur F. Adams, G. T. Allen, es C. Francis, Allen B. Kendrick and J. Stillgebauer composed the commit- trustees in charge of the arrangements, Mrs. Francis and Mrs. Kendrick super- the selection of equipment, for the itchen. The Rev. F. Howard Callahan, . is minister of the church.

ANY, N. Y. (RNS) Bills legalizing games in churches have been in- ced in the Legislature by State Senator J. Crawford (D.), and Assemblyman ge Archinai (R.), both of New York Similar measures were defeated in past

bills permit churches, civic, fraternal, other organizations, which are at least ears old, to hold bingo games on all except Sunday, subject to a $25 annual e fee and a 10 per cent tax on receipts. rs under 18 would be excluded from ame.

Geoffrey W. Stafford, professor of h history at Drew Seminary, is con- ıg a course on "Churchmanship" for unday Night Club at Christ Church, York City. The course, to be given in lks, will last through the early part of ıary.

part of the Christmas undertakings at Christ Church, N. Y. C. 2,000 vitamin s were sent by the Woman's Society of tian Service to the Hamilton Girls l in Putieu, Fukieu, China. The Hy- ers also sent 1,000 vitamin tablets to wa, Japan.

village church of historic origin will be to Centenary Junior College (Hacketts- N. J.) in connection with the institu- 75th Anniversary Development pro- It is the Christian Church at Vienna, will be moved to the college for use as ital and lecture hall. The church will -named "Cummins Memorial Chapel" nor of a family which was prominently fied with the history of the church and ich many members have been students ntenary.

Berlin, Conn. (RNS) An offer by the New Britain, Conn., encampment of Gideons to distribute 650 "New Youth Testaments" was turned down by the Board of Education here.

Rejection of the Gideons' bid was announced by Frank B. Kramer, chairman of the board, who said "the board considered it inadvisable to allow any sectarianism to get into the public schools."

He added that the board "is anxious to avoid any favoritism toward any religious group."

The Gideons' "New Youth Testaments" include the New Testament, Book of Proverbs, and Book of Psalms.

Miss Elizabeth S. Merritt, daughter of Mrs. Alfred Merritt of Berkeley, Cal., was married on Jan. 3rd to Dr. William C. Poole of Buenos Aires, Argentina. The ceremony was performed at Christ Methodist Church, New York City, by the Rev. Dr. Ralph W. Sockman. Mrs. Jean Poole Deck was matron of honor and Dr. Harry N. Holmes served as best man. Both Dr. and Mrs. Poole are graduates of Boston University. They sailed from New York on Jan. 18th for Buenos Aires where Dr. Poole will resume his ministry at First Methodist Church.

On Dec. 7th, Mrs. Luther Freeman passed away at the age of 80 years. Mrs. Freeman was the youngest daughter of the Rev. John H. Mansfield a member of the New England Conference for more than fifty years. The wife of the Rev. Luther Freeman, she rendered conspicuous service as a pastor's wife, the mother of three children and as a leader in progressive civic movements. Among the many churches which she and her husband served were the Newton Center, Mass., Methodist Church and the Chestnut Street Church in Portland, Maine. Her ashes were laid in the Newton Cemetery, Newton, Mass.

During Jan. Bishop Fred P. Corson conducted a preaching mission in Miami, Fla. He also delivered the annual lecture of the Robert H. Montgomery Foundation at the Fairchild Tropical Garden in Coconut Grove, Fla. On Feb. 12th, he will be the convocation speaker at Northeastern University, Boston.

Walter Lane Scott, recently of Hendrix College, Conway, Arkansas, has been appointed associate director of the Joint Program of Public Relations for Methodist Educational Institutions, it has recently been announced by Dr. H. W. McPherson, head of the Division of Educational Institutions in the Board of Education. Mr. Scott succeeds the late Walter Parker in this office. Mr. Scott began his active duties early in January. His headquarters will be in Nashville, Tennessee. A wide background of training and experience has given Mr. Scott good preparation for the work he is undertaking. He is a graduate of Hendrix College and has had several years of practical journalistic experience. Starting as a reporter he successively held positions as feature editor, city editor, and managing editor on small dailies. He is a veteran of World War II and during his army experience worked in the field of public relations. Since his release from the service he has been connected with the News Bureau of Hendrix College.

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for Feb. 9.

THE CHRISTIAN SHARES. JOHN 6:5-13, 32-35.

How Jesus Fed Hungry People

When Jesus performed a miracle he always had a good reason. When he attended a marriage feast in Cana of Galilee and turned water into wine, he brought joy to a wedding party. The man who was cured by Jesus of a lingering illness at the sheep market in Jerusalem experienced a miracle of healing. When Jesus fed five thousand people with five small loves of bread and two small fishes his purpose was to feed the hungry people.

The great company of weary pilgrims on their way to the Passover surged around Jesus and he had compassion upon them. Something had to be done to provide food for them. Turning to Philip Jesus said, "Whence shall we buy bread that these may eat?" The answer came in terms of money. "Two hundred pennyworth of bread is not sufficient," was the reply of Philip who had no miraculous power by which to provide the bread. It is very important to note that Jesus did not perform a miracle until the human resources had failed. There was no bread to be had even with money. And you can't eat money even today. It has taken the human race a long time to learn that money can purchace the necessities of life but in itself it has no value.

Jesus performed his miracle of feeding five thousand people with five small loaves of bread and two small fishes by a miracle no more amazing than God feeds over two billion people. The processes of food production are mysterious and miraculous. No farmer can raise enough wheat to feed a sparrow without the help of God. The green in a blade of grass or leaf is so far beyond man's knowledge that all the scientist can do is to call it Chlorophyl.

How God Feeds the World

Before we get too sceptical about miracles let us look further into God's process of feeding the world by this strange green something with the scientific name. Chlorophyl was created before animal life could exist in the world. Then green leaves put it to work so well that they made a big surplus of food, far more than plants needed for themselves. Animal life was sustained by this surplus. Man has never found any other way of getting food. We are dependent upon green leaves. How does the green leaf go about making this miraculous substance? When you get an answer to that question you can begin on explaining how Jesus fed the five thousand.

In the task of feeding the world God needs the help of men. In the production of food and its distribution and use everyone must share the responsibility. The obligation of sharing food must be borne by the entire world. With a half billion people on the verge of starvation miracles of food production must be performed by Christian people. And the human heart will have to be cultivated if the selfishness and exploitation are to be weeded out. As long as people grunt and squeal for food of their choice and liking while others less fortunate perish some miracles will have to be performed to feed the hungry world.

Jesus did not stop feeding the multitude when he had provided plenty of loaves and fishes. "I am the bread of life" were his words to all who were not satisfied with food. Beyond the craving of the physical appetite lies the spiritual hunger which only the bread of life can satisfy.

The world is desperately in need of food which every Christian must provide in some measure, And the world is also suffering from the pangs of spiritual hunger which the followers of Christ must satisfy with the things of the spirit.

Yale School Evades

J. Raymond Schmidt

The Yale School of Alcohol Stu
held four summer sessions, the first
1943 with an enrolment of seventy c
dents. At the 1946 sessions there w
students, who spent four weeks liste
52 lectures by 25 scientists, sociolog
ucators and representatives of Alcoho
onymous, the liquor trade and the
cohol movement.

The wide scope of the 52 lecture
dicated by their grouping under the
ing seven headings: (1) By way of i
tion, (2) The effects of alcohol on
dividual, (3) The use of alcoholic b
through the ages and society's inform
trols of inebriety, (4) Psychological
in alcoholism, (5) The magnitude of
blem of inebriety, (6) Formal con
inebriety, and (7) The treatment of
ism.

The summer school is a part of Y
versity's Laboratory of Applied Physi
which Dr. H. W. Haggard is the h
E. M. Jellinek, research associate of
oratory of Applied Physiology, has
rector of the Yale School of Alcohol
since its establishment four years

The founding of this school indic
a group of scientists have become i
in America's drink problem. It is
significant that eminent scientists r
the seriousness of the situation and
do something about it. On the oth
the very fact the school was establis
be looked upon as evidence as to h
repeal has succeeded in alcoholizing

One does not listen very long to
lecturers before he discerns that th
concern is about the chronic alcoh
parently the extremely heavy drink
stitute the alcohol problem as they
hend it. According to the school t
approximately 50,000,000 drinkers i
ica, of whom three to four millio
excessively and 750,000 to a million
classed as chronic alcoholics. The s
seem to be chiefly interested in reha
the latter, while apparently closing t
to the inescapable fact that the 5,00
cessive drinkers and chronic alcoho
recruited from the ranks of modera
ers. The Yale experts are reluctant
moderate drinkers as potential alcoh
give rise to the very problem in w
are so genuinely interested.

After all, by what rule can it be
that moderate drinkers are not as
menace to society as chronic alcoh
many of the latter are sitting at th
wheels of automobiles. Therefore,
reasonable to credit the mounting n
auto accidents to drinking drivers—
ly respected moderate drinkers. T
missioner of motor vehicles of a gre
state connects 80% of the highway
to tipsy drivers. Surely such a h
human life makes the moderate dri
as much of a social problem as th
alcoholic.

If a limited number of typhoid cas
be reported in any community, it
reason that every precaution would

:heck the spread of the disease. The drink-; water would be tested and every safe-ard used to insure its purity. But when %, of the army of moderate drinkers turn t to be heavy drinkers and alcoholics not :n the scientists become greatly disturbed ıt 100 of every thousand drinkers become k and unemployable. Surely the production 50 or more chronic alcoholics out of every ›usand drinkers calls for drastic remedial :asures.

One came to have the highest regard for : 38 members of Alcoholics Anonymus ıo were enrolled at the 1946 summer ses-ın. Any friend of the temperance cause can oice in their fine record of bringing al-holics back to the normal way of living. rsonally, I want to cooperate with them in ery possible way. The AAs stands alone working with alcoholics. No other group n do as well, no matter how much in favor sobriety they may be.

The fact cannot be overlooked, however, ıt the AAs and the Yale School have the ne tolerance for moderation, forgetting as ey do that in many cases their alcoholism ıs a gradual development from the mildest rm of moderation. Yes, we'll agree the oholic is a sick person, but we still believe ıny of them were sick from overindulgence varying degrees long before they became ronic cases.

The psychiatrists on the faculty analyzed e reason why men and women take to ink. Some start from inability to resist cial pressure, others to escape reality and ll surroundings, and still others to forget eir troubles. Dr. Hersey very aptly declared at alcohol never removed or solved any oblems, only created a new one to ag-avate those that could not be escaped. But ot a word was officially said in four weeks out the greatest single factor in starting many young people on the perilous path-ay of moderation—the gigantic alcohol ed-ation campaign carried on by the brewers, stillers and vintners under the guise of ad-rtising at an annual cost of approximately 5,000,000. Were young people not being rsuaded to start drinking in large numbers, e liquor interests would save the money ey now spend in keeping alcoholic bev-ages constantly before the public by means billboard, magazine, newspaper and radio lvertising.

Yes, I attended the 1946 summer session, ceived much valuable information from e lectures and formed what I hope will lasting friendships while mingling with e students on the campus and in the din-g room. There is a service for science to nder, especially in finding out more than e now know about the physiological and ychological effects of alcohol upon those ho drink it. More power to Alcoholics An-ıymous in their splendid effort to reclaim ose who learned too well how to drink. ith what knowledge science can impart om time to time and the inspiration de-ved from the self-sacrificing devotion of As, I dedicate anew my efforts in behalf of tal abstinence for the individual and grad-l elimination of the traffic in beverage lcohol for the state and nation.

Christian Stewards of United Nations

CHARLES F. BOSS, JR.

Once the Master prayed that "they may all be one." The concepts of "unity" and "universality" are fundamental in Christian faith. God is creator of the world and all that is in it. "He hath made of one blood all nations of men for to dwell on all the face of the earth." He is Father of all men, irrespective of nation, race, color or class. Christians sing: "one Lord, one faith, one birth," and are expected to live in unity. The Christian church is "the body of Christ," an ecumenical, worldwide fellowship of Christians transcending nation, race, color, class or varieties of doctrine. A Provisional *World* Council of Churches has become the working structure of the *world* faith.

Christians, of *all* people, should accept their stewardship obligations for uniting the peoples and nations of the world. The Christian church is a living fellowship of reconciliation of men with each other, and of men with God. In the eighth century before Christ, Micah proclaimed the vision of a warless world: "And they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation (disarmament) neither shall they learn war anymore (abolition of conscription). But every man shall sit under his own vine and fig tree (economic security) and no man shall make them afraid," (security—freedom from fear of aggression).

These, you say, were ideals! Yes, and we can add, The Methodist Church and the church generally has made them *goals* to be attained. The church is steward of the Gospel of "peace and goodwill to men;" it is steward of *goals* of justice and peace; it must now fulfill its stewardship obligation by supporting those processes and functioning international organs which make peace. In a broad sense Christians should be stewards of the United Nations. Why?

First, the purpose of the United Nations, as ratified in the preamble of the charter, are in harmony with principles, values and the ethic of Christian faith: "We the people of the United Nations, determined to save succeeding generations from the scourge of war which twice in our lifetime has brought untold sorrow to mankind . . . have resolved to combine our efforts to accomplish these aims."

Second, as a scientist has said, "It is *one* world, or none." Man has developed his manufacturing ability to a point where atomic and other weapons of mass obliteration threaten civilization, if not the survival of man. The organization which in our time stands between a world divided into absolute national sovereignties—each acting only in its own interest, accompanied by competing and warring economic nationalisms—and a world held together by common purpose and action on a basis of *unanimity* is the United Nations. How long it will hold together, and how well it succeeds in achieving its purpose may depend on the fidelity of Christians, as stewards of nations united, stewards of world peace.

Christians should be stewards of the United Nations because more than organizational machinery, more than technical expertness and sagacity is needed: the United Nations must be infilled with and supported by universal moral principles and strong spiritual forces. Its leaders must be aware of the ideals and goals of religious bodies, and be encouraged by Christian support. The United Nations must feel the impact of Christian ethical judgment, resolution and action, and should experience the fellowship of those who pray that "their labors may not be in vain." The church and state, must of course, retain their respective freedoms, but Christian stewards and the Christian church should not be aloof, detached, from the world currents of purpose, plan and action woven into the structure of the United Nations. We are stewards of the success of nations to keep peace and to make peace.

If we as Christian stewards are to help the United Nations keep the peace, we have several responsibilities to assume. Christians, of all peoples should support *pacific methods of solving disputes.* We can promote goodwill toward people of *all* nations. We can teach our people the purpose and methods established by the United Nations for the pacific solution of disputes. We can

(Continued on page 117)

The Trusteeship System

WALTER W. VAN KIRK

The establishment of the Trusteeship Council by the United Nations may prove in the long run to be the outstanding achievement of the General Assembly session held recently in New York.

When the General Assembly convened on Oct. 23, 1946, it appeared doubtful that agreement could be reached on the establishment of the Trusteeship Council. Before this body could be constituted it would first be necessary for the General Assembly to approve the required number of trust agreements. Such agreements had been submitted by Australia for New Guinea, Belgium for Ruanda-Urandi, France for French Cameroons and French Togoland, New Zealand for Western Samoa and the United Kingdom for British Tanganyika, British Cameroons and British Togoland.

The sub-committee of the Trusteeship Committee had spent many days and nights in an exhaustive debate of the New Zealand trust agreement for Western Samoa. On every hand one heard the prediction that it would be impossible for this and other trust agreements to be approved in time for the General Assembly to act. However, once the agreement for Western Samoa was approved, the log jam was broken. The remaining agreements were quickly endorsed first by the sub-committee and later by the full Trusteeship Committee. The General Assembly then approved the eight agreements by a vote of 41 to 6. The six negative votes were cast by Byelorussia, Liberia, Poland, the Ukraine, the Soviet Union and Yogoslavia. The way was thus opened for the establishment of the Trusteeship Council.

In accordance with the provisions of the charter, Austraila, Belgium, France, New Zealand and the United Kingdom became members of the Trusteeship Council by reason of the fact that they are named administering authorities under the trust agreements approved by the General Assembly. The United States, the Soviet Union and China, as non-administering states of the trust territories in question, became exofficio members of the Trusteeship Council. Inasmuch as the charter provides that as many members should be elected to the Trusteeship Council as might be necessary to divide the membership of that body equally between nations administering trust territories and those not doing so, the General Assembly elected Mexico and Iraq to three year terms on the council.

The Soviet Union, the Ukraine, Byelorussia and Yugoslavia refrained from participating in the selection of these two vacancies on the ground that the trust agreements approved by the General Assembly were not in accordance with the charter. It was held that the failure of the General Assembly to define "states directly concerned" whose concurrence is required for each agreement under the charter, had rendered illegal the creation of the Trusteeship Council.

However, the assembly accepted overwhelmingly the theory of the United States member of the trusteeship committee, who held that the almost unanimous approval of the terms of trusteeship, recorded by the member states in the trusteeship committee, had fully met the requirements of the charter, particularly if, as was the case, the trusteeship agreements were approved by more than a two-third vote of the Assembly.

The Secretary-General was directed by the General Assembly to convoke the first session of the Trusteeship Council not later than March 15, 1947 and to draw up and communicate to each member of the council the provisional agenda for that session at least thirty days in advance of the date of the session. It will be determined at that time whether or not the Soviet Union, as an exofficio member of the Trusteeship Council will participate in the deliberations of that body.

Certain provisions of the trust agreements approved by the General Assembly are of particular interest to the churches:

"The administering authorities undertake to develop free political institutions in their respective territories.

(Continued on page 118)

Preacher Prods Protestan

Mont M. Thornburg

Upon reading the following, many no doubt, become very indignant, but steady, think it over, and you may c your mind. It is written plainly, but k and in the interest of Protestantism- and everywhere. Protestants need an a ning!

Sunday, Dec. 29, 1946, was a little s not bad. On my way to worship, I pas to the French Catholic house of w Cars lined both sides of the various and the church was filled to capacity worshippers. This is always so regard the hour of the Masses, or the wea winter or summer. I thanked God!

I went on to my own church, hopin our sanctuary would be filled with w pers. The hour for service came—not 11 o'clock. The choir (not all of them myself entered the sanctuary. Liftin head after prayer and looking out up 'faithful,' (thank the Lord for them,) disappointed that so many were not p I wondered why! I thought as follows

1. Maybe our Protestant men and work harder and longer hours than Catholic friends, and are thus more and fatigued on Sunday morning at time.

2. Maybe Protestants are more sus to cold or heat than our Catholic fr catch cold easier, become too hot so

3. Maybe our services are less help sermons more lifeless, our music no spiring as are those of our neighbo

4. Maybe many, because of self-i have not really put a consecrated he this matter of Christian fellowship.

5. Maybe many haven't the forti face-up to their known duties as C and take their rightful places in a con of Christian followers. Maybe some parasitic disease—a willingness to live good that others do.

6. Finally: Maybe many have lo taste for spiritual things. Maybe, as Wordsworth says:

"The world is too much with u
late and soon,
Getting and spending,
we lay waste our powers."

Oh, that we could say, and live, and Christ in mind:

"Were the whole realm of Nature
That were a present far too sma
Love so amazing, so divine
Demands *my* soul, *my* life, *my*

If Protestants would live according love, they would have no flimsy exc Protestant churches would be fill earnest seekers for more of the kn and love of our Lord, and a willi give their presence, their all to th

Written in the Pastor's Study, Mass., January 1, 1947—with great yet with love in my heart for ever our parish.—To all, A Happy Christ

New York City greets UN delegates.

President Truman delivers welcome address at opening session of UN General Assembly.

Attending UN meeting are (left to right): Trygve Lee, secretary-general of the United Nations, and John Foster Dulles, alternate delegate to the General Assembly.

The New York Building, Flushing Meadow Park, N. Y., housed the opening session of the General Assembly.

UNITED NATIONS GUARD WORLD PEACE and SECURITY

New York City's school children welcome UN delegates at World Education Council dinner.

Saudi Arabian delegation at opening session of UN General Assembly.

General view of the Paris Peace Conference.

Plan for Peace With Russia

This is the conclusion of an article, started in last week's issue, in which Dr. Harry F. Ward discusses the Federal Council's Plan for Peace with Russia.

The Soviet economic system is not state socialism in the classical sense in which the state owns and operates all the means of production and distribution. A glance at the first chapter of the present Soviet constitution will show three forms of socialist property: state property described as the possession of the whole people, cooperatives and collective farm property, and personal property. Public enterprises, distinguished from state enterprises as conducted by associations of the people, are specified as a large part of the national economy. Moreover the amount of participation of the people in the management of state enterprises and in the planning that directs the whole economy and culture is so large and determining that it is now incorrect to describe the form of Soviet socialism as "prescribed by the Communist Party." It is a developing form of people's socialism being increasingly more democratic.

Between this system and individualistic free enterprise there would be no clash. All desirable economic intercourse could be worked out peacefully in reciprocal trade agreements. The clash comes with monopolistic enterprise and its political pressures, not in the Soviet Union but in the border countries, and in Asia, where her security is at stake. The danger is that we are now the most powerful monopoly capitalism and the strongest defender of its power and privileges. It is these that our atomic diplomacy is seeking to protect.

It is the expansion of our investment areas by the impulsion of the billions of surplus war profits which our system does not permit to be used for improvement at home that is underneath our extension of military bases and our attitude on the Danube Valley and in the Mediterranean area. That was what Molotov meant, not government loans, when he said that our war profits threatened the economic freedom of the peoples of the Danube valley. That was what Byrnes turned a blind eye to when he said we did not want to lend money to nations that thought it would put them in bondage and then canceled the credit to Czechoslovakia and got Britain to do likewise. That was what Vandenberg was covering up when he said we had no commercial interests in the Danube area. And this greatest of all potential occasions of war is what the council is helping to conceal when it describes our economic expansion in terms of the extension of free enterprise.

Economic Analysis Needed

What the churches need from the council in its continuing program on this matter is further analysis of the economic conflict in the manner begun by the Delaware Conference whose mandate for continued discussion of specific questions it raised was never carried out. This would lead, as it has in other religious gatherings, national and international, to constructive proposals for international control of investments in undeveloped regions in behalf of their peoples and in furtherance of the objectives set forth in the Atlantic Charter and the Charter of the United Nations.

The churches also need clarification of the council program concerning the improvement of democracy, and the relation between Christianity and democracy. The language used seems to suggest that the democratic nations of the West must so purify their institutions that the Soviet people will want them. But surely that cannot be meant, though the use of the antithesis between democracy and dictatorship seems again to suggest it. The real issue is the relation between capitalist and socialist democracy, neither of which is a final form and each of which has something to contribute to the future development of the other.

The Council statement interprets democracy entirely in terms of freedom and emphasizes only, and repeatedly, in this connection the "Christian doctrine of the sacredness of personality." But personality is social as well as individual and the inseparable com plement of the sacredness of the individ the necessity of brotherhood. Also th more about equality than freedom i New Testament and the realizatio brotherhood is only to be found in conti going on to perfection in the developm equality. By historic circumstance the ican people won freedom before equalit the Soviet people sought first equality road to freedom. This should enable to supplement each other, instead of q ing, in the joint task of eliminating f and developing democracy in the occ countries. The condition on our side i we recognize the Soviet system as a fo Socialist democracy and realize that ou italist democracy is not the final sta social evolution.

Concerning the difference between tianity and Communism the churches much more help than they could get i sentences. If adjectives have to be use manistic" would be much more accurat either atheistic or "materialistic" (wh both misleading and prejudical because twofold meaning as a theory of knowle a way of life) in describing the fo Marxist philosophy that has been deve in Moscow since the Bukarin determ was cast out, which was before his p treason appeared. No generalization Marxist "orthodox philosophy" is anything today. It is no credit to our logical scholarship that it has been c to formulate its judgments on this im issue without finding out recent d ments in the field; and the road to M for scholars has been wide open for y

The first approach to the cultural c tion the council desires might well be t two or three competent scholars to the Union to find out what the current te and practice of its philosophy of hi materialism that takes the place of ou logy really is. Also if the council ha cient names and places to support its of religious persecution in the recen stored Soviet areas why not ask its c part the Soviet Council of Evangelic Baptists to take the matter up with th istry of Religions. It is not likely tha tices which have been outlawed in th parts of the Soviet Union can go unhi in the new sections.

It is reported that 20 million copies council statement are to be made avail its constituents for use in study gr that is done supplementary material controversial points, especially for should be provided by denominational if the council does not issue it. Of eve value, since history is moving so fast, be a series of short action leaflets on th that are now up for decision: bases; ships; armaments, and especially our policy with its continuous stockpili which the council has said nothi underlying issue of our investment ex Since action is not the council's met material can be put out by denomi groups like ours.—(Reprinted, *Socia tions Bulletin,* December, 1941.)

Plan Of Episcopal Visitation—Spring Conferences 1947

Northeastern Jurisdiction

Baltimore	May	29	Westminster, Md.	Flint
Central New York	May	21	Elmira: Centenary	Ledden
Central Pennsylvania	April	16	Harrisburg: Fifth Street	Flint
Genesee	June	4	Rochester, N. Y.: Asbury-First	Ledden
Maine	April	24	Portland: Clark Memorial	Hartman
Newark	June	11	Referred	Oxnam
New England	May	14	Brookline, Mass: St. Mark's	Hartman
New England Southern	June	4	Newport, R. I.: St. Paul's	Hartman
New Hampshire	April	16	Lawrence, Mass.: Central	Hartman
New York	May	22	Poughkeepsie: Washington Street	Oxnam
New York East	May	15	Brooklyn: Hanson Place-Central	Oxnam
Northern New York	May	14	Utica: Central	Ledden
Peninsula	May	14	Wilmington, Del.: McCabe	Flint
Philadelphia	May	14	Philadelphia, Pa.: Arch Street	Corson
Puerto Rico Provisional	Feb.	19	Ponce, Puerto Rico	Flint
Troy	April	17	Saratoga Springs, N. Y.	Oxnam
Wyoming	April	9	Endicott, N. Y.: First	Corson

Warren Powell Was a Builder

. William L. Stidger has written the fol-ving tribute to the Rev. Dr. Warren omson Powell who passed away on Sun-y, Dec. 29th. Dr. Powell was director of Department of Student Counseling and ligious Activities at Boston University.

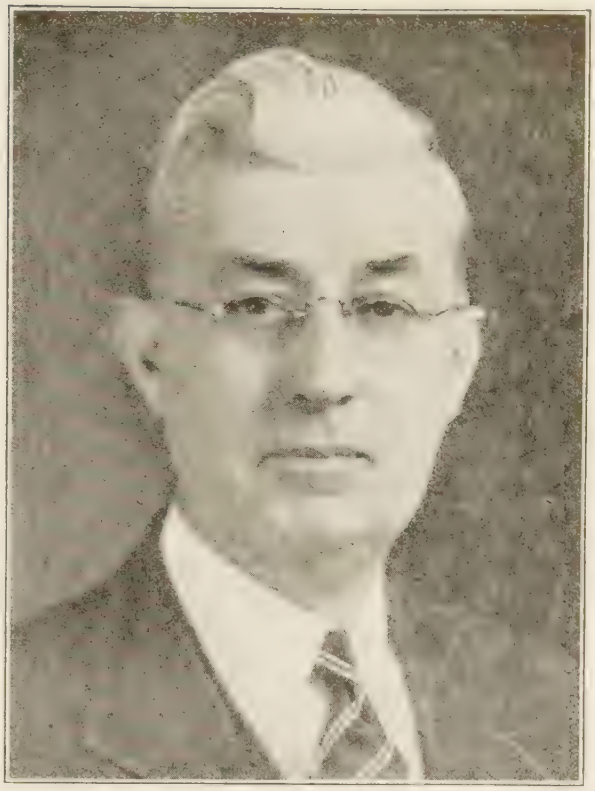
Warren Powell was primarily a builder. ie last thing he did on the day he was icken was to build a beautiful mail box his neighbors, the Rantouls. He should t have worked on it but his essentional rit compelled him to finish what he had rted as an act of love.

I had known him since California days ck in 1915 and have scattered around my me the products of his creative spirit: wter trays, dishes and whatnots. He was vays making things for his friends, always a creative mood, always engaged in some istic hobby, always telling me about classes handicraft which he was attending.

Three separate homes have I watched him n, design, and build since I have been at ston University as a fellow teacher: one use in Newton Center, and two in Con-rd, Mass. When he had dreamed, de-ned, built and lived in a home for a few ars the insatiable urge to build again uld seize him and he was off on a new eam. He loved to build, to plan, to create; d the last home he planned, the first unit which he had already completed, was the ost beautiful of all. It has a wide window king down from Revolutionary Ridge, ross a Concord valley, through the trees to e far horizons, with a bird's bath in the reground. We call that Warren's window: d like McDowell's studio at Peterboro, N. , "It is the house of dreams untold, and it ks across the whispering tree tops and into e setting sun."

He loved flowers and was even creative his planning of garden plots; both decora-e plots and vegetable plots. He raised the est tomatoes of all my friends and he o had the most beautiful roses, zinnias d rhododendrons. He had a passion for rds, knew them by their songs and nests d scheduled their arrival each year to the y. He was always telling me about a rdinal, a grosbeak, a Baltimore oriole, scarlet tanger which had arrived in Con-rd. He built commodious, friendly and ple feeding places and baths for them. Even in his professional work he was es-tially a builder, a designer, a creator. He d worked out a new system of counseling dents, which included tests which helped n to understand each individual student. was actually creating something new in s field and he and his office force were an thusiastic group of workers who worked the love of the working; he inspiring m and they him. It was a glorious re-ionship.

But best of all, he was a builder of charac-. That was his ultimate aim; to build racter in his students; to help them to derstand themselves; to get the best out of mselves; to live their highest. Each stu-t felt that Warren was his sincere friend; indeed, did each person who knew him.



Everett Leslie Farnsworth

Willard C. Arnold

Everett Leslie Farnsworth was born at St. Stephen, N. B., just across the river from Calais, Maine, on November 21, 1879. His boyhood years, however, were lived in the town of Framingham, Mass. In 1906, he graduated from Tilton Seminary at Tilton, N. H. In 1910 he received his Bachelor of Arts degree from Bates College at Lewiston, Maine. He also attended Cobb Divinity School of Theology.

In 1910, Mr. Farnsworth was ordained deacon by Bishop William A. Quayle and received into full membership in the Maine Conference. In 1912, he was ordained elder by Bishop Edwin H. Hughes. A year after his reception into the Maine Conference he was married to Miss Caroline Dwyer, on Nov. 22, 1911, who survives him, together with their son Everett Leslie Farnsworth, Jr.

From 1908 to 1916 Mr. Farnsworth served parishes in the Maine Conference. From 1918 until the time of his death he served parishes in the New England Conference.

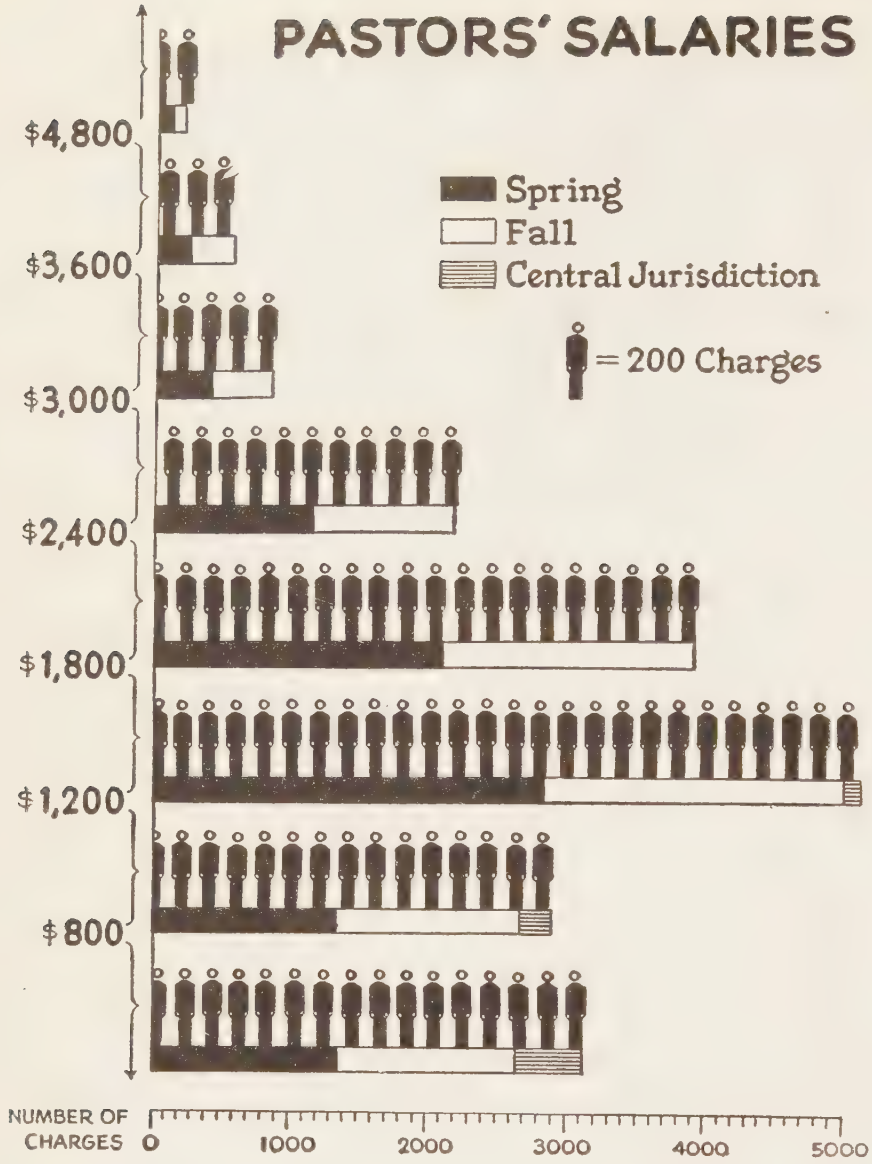
He was a member of the Clerics and Rotary clubs and of the Temple Lodge of Ancient Free and Accepted Masons at Westbrook, Maine.

One of the characteristics possessed by Everett Farnsworth was a distinctive robustness of character and stature. This was apparent to all who knew him. He was good to look at, and appeared to be many years younger than his chronological age.

Another quality was his great friendliness. Someone has said that "if you would have friends, you must be one." Everett Farnsworth was one to all with whom he came in contact. He was friendly with young people and easily won their affection and confidence. He was friendly with those who were in need of comfort and consolation. He was friendly with his brother ministers.

Still another quality was his spontaneous sense of humor. His eyes would sparkle as if his inner feelings were just bubbling over with his enjoyment of life and life's amusing situations. One always felt in his presence as if Everett Farnsworth found it good to be alive. Life was good, and he tasted it to the full. And finally there was the genuineness of his consecration to the God whom he served and in whose companionship he lived. He was in every sense of the word "a good minister of Jesus Christ," and there are many hundreds of people now living who are travelling the Christian way and to whom God is a living reality, because Everett Farnsworth gave his life to God and spent the active years of that life as a preacher of Christ's Gospel.

The funeral service was conducted on New Year's Day at the Newton Mass., Methodist Church. The Rev. Willard Arnold, superintendent of the Boston District, conducted the service and was assisted by Dr. John Walker, interim pastor of the church, and the editor of Zions Herald. Music was arranged and provided by the Newton Methodist Choir.



Source: Statistical Office of the Methodist Church

GENERAL BOARD OF LAY ACTIVITIES
740 Rush Street, Chicago 11, Illinois
CRUSADE FOR CHRIST

Methodist Writers

Three magazines of top circulation feature prominent Methodists in January numbers.

Life on Jan. 13th carried an article by Bishop Ralph A. Ward of Shanghi entitled "Christianity in China." Bishop Ward, it will be remembered, was held by the Japanese as a prisoner for 1,020 days, and subjected to severe trials because of their inability to believe his assertion that he was not in China for political purposes. The esteem in which Bishop Ward is held by the Chinese people to whom he has given his missionary service for almost a life-time, is indicated by his election to the episcopacy by the China Central Conference. The delegates were entirely free to choose a native minister.

Bishop G. Bromley Oxnam of New York, until his term of office expired in December as president of the Federal Council of the Churches of Christ is featured as one of those interviewed by Gretta Palmer in the January *Ladies Home Journal.* "If I Were Twenty-one?" was the self-starter they were given. The bishop, with other notables, was pictured and described as he was at that age and as he is now. Bishop Oxnam is sure that if he were back at that important year he would be preparing himself for some form of human service or know the reason why.

January *McCalls* contains an article b Ralph W. Sockman, minister of Christ odist Church, New York City, "Seven Saw for Themselves." It is the wel informing story of his visit to The Union last summer. Together with who have been active in the America ciety for Russian Relief, Dr. Sockman t the devasted regions. His first and l impression was one of poverty which le to the conclusion that the "socalled Iron tain has been drawn because of pride fear rather than because of a sinister de hide preparations for war."

The Church and Ra

(Issued by Joint Religious Radio Committee)

Speaking at the opening session third Annual Religious Radio Worksh New York City, the Hon. Nathan owner of station WMCA, admitted th radio industry has been doing a treme public service job but went on to char industry with certain serious sins of mission and omission. Among the forr felt that the most disturbing were:

(1) Repetitious, nauseating spot ann ments; (2) absurd claims by sponsor patent medicine ads; (4) paid religiou grams.

While many other persons in the in are also conscious of these faults the the power to do much remedially. for this lies chiefly in the fact that of commercial programs originate wi advertising agencies rather than with dustry itself. Only by granting greater ority to stations and networks in deter the content of programs can much b to eradicate these offenses against and good taste.

Among the sins of omission the listed: (1) Failure to give good time, in the evening period between 6 and sustaining programs. Most of the ne finest public service shows are aired night, Saturday afternoon, or Sunday 3 o'clock. (2) Failure to utilize the of radio for its real potentalities. As medium radio has succummed to the tion to reduce its programs to the lowe mon denominator. (3) Failure to exer functions for which the license to b has been granted, that is, operation "public interest, convenience, and ne

Probably no other top leader in dustry has better earned the right to critically. As the country's outstand dependent station WMCA has pione the development of public service p ming at "listenable" hours. Mr. Stra first to admit that his own station of many of the sins listed but by st efforts many of them are being er

CHURCHMEN WRITE SCRIPTS

Attending the workshop in New Y Jan. 5-10, were 22 ministers and J religious education who have special bilities for radio in their respecti During the week each member wrot laborated on the writing of a dramat

veral of which were then produced in the BS and NBC studios. All the workshop rticipants also developed and presented scussion programs.

Ample opportunity was provided for hear-g outstanding leaders of the industry and nferring with them about local problems. ich writers as Wade Arnold of NBC and rik Barnouw, instructor in script writing at olumbia University, presented the basic rinciples of the radio form known as dram-ic narration.

THE CHURCH AND RADIO

Sterling Fisher of the NBC Public Serv-e Department spoke at the workshop din-er on "The Influence of Radio on Public Knowledge and Opinion." Co-chairmen were Everett C. Parker, director of the Joint Re-gious Radio Committee, and Miss Elinor nman, director of religious broadcasts for BS.

Leading in a discussion of the "Goals for Religious Broadcasting" Ross Snyder, Pro-essor of religious education on the Federated Faculty at Chicago, suggested the following ontributions which religious radio can make the country: (1) Dramatize man's will to ellowship; (2) Make available in attractive orm the reality of the Judeo-Christian tradi-ion as the source of fellowship; (3) Oppose he enemies of such a goal of brotherhood; 4) Use radio as a means of intercommunica-ion amongst the liberal groups of the com-nunity. By enlisting the foward-looking or-anizations in common social goals religious adio can render a unique service of com-nunity unity.

RELIGIOUS RADIO COURSES

Courses in religious broadcasting are being nstituted at Columbia University, Yale Di-inity School, and Andover Newton Theo-ogical Schools early this year. Everett C. Parker, director of the Joint Religious Radio Committee, will conduct classes at the first wo schools and Horace M. McMullen, editor of "The Church and Radio" feature distrib-ted by Religious News Service, will teach t the third school.

Columbia's course will be integrated with s already extensive curriculum in the radio eld. Courses at the seminaries will neces-arily be broader in scope to include tech-iques of broadcasting in addition to a study f the goals and values of religious radio.

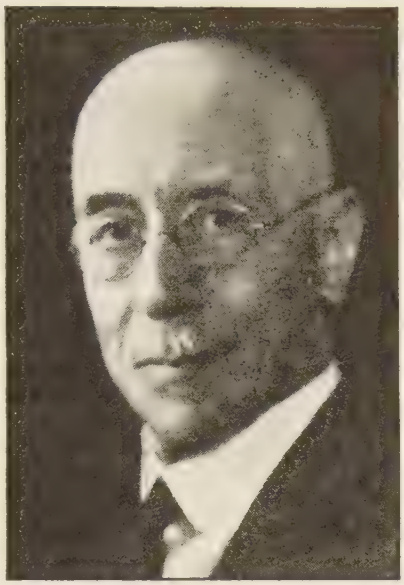
(Distributed by Religious News Service)

Boston Airport To Have Catholic Chapel

BOSTON (RNS)—A Catholic chapel will be stablished in the projected terminal building Logan international airport here by Arch-ishop Richard J. Cushing, it was announced y Joseph F. Cairens, state public works com-issioner. The chapel, believed to be the rst in any commercial airport in the United tates, will also be used by airport personnel.

"The need for a chapel at the airport is nmediately apparent to those who realize at several thousand people will be em-loyed there in the near future and the num er of employees may well reach 10,000 with-n a few years," Mr. Cairens said.

"Shellabear of Singapore" Passes



The Rev. William Girdlestone Shellabear, D. D., veteran Methodist missionary to the Malays of southeastern Asia, and pioneer among Malays and Chinese on the Malay Peninsula, died in Hartford, Conn., on Jan. 16th, at the age of 84. Following his retirement from active missionary service after thirty-five years in Singapore, he had taught at Drew Theological Seminary, and then at the Hartford Seminary Foundation unitl 1938.

Dr. Shellabear was born in Wells, Norfolk, England, Aug. 27, 1862. He was educated for military engineering at Haileybury College, Hertfordshire, at the Royal Military Academy of Woolwich (England's West Point), and at the School of Military Engineering, Chatham. In addition to winning high engineering honors, he was acknowledged an accomplished linguist, speaking and writing French, Italian, German, Latin, and Greek. In 1887, as a lieutenant of the British Royal Engineers, he first visited Singapore, and for three years was busy preparing the harbor defenses of that port. At this period he also studied the Malay language.

While thus engaged, he became interested in the welfare of the Malays, the Tamil Indians and the Chinese who were employed as laborers on the defense work of Singapore, and through this interest met Bishop James M. Thoburn, and the Rev. (afterward Bishop) William F. Oldham then laying the foundations for Methodism in the Malay Peninsula. He later resigned his commission and joined himself to the Methodist mission forces.

During all his years in Singapore and during his years as a teacher in America, he worked in the field of producing Christian literature for the Malays, and was one of the great scholars of the world in the Arabic tongue, literature, and culture. He founded the Methodist Press in Singapore, translated numerous hymns and composed others in the Arabic tongue, the Baba Malay of Singapore, and in several Chinese dialects. He was the chief reviser of the Malay Scriptures, issued by the British and Foreign Bible Society; the New Testament in Baba Malay came from his pen in 1912; he translated Bunyan's "Pilgrim's Progress" into Malay; and half the hymns in the first edition of the "Methodist Malay Hymnal" were from his pen.

Dr. Shellabear is survived by his widow, Mrs. Naomi Ruth Shellabear; and by three children, Dr. Hugh P. Shellabear of Reading, Pa., and Mrs. Robert A. Blasdell and Mrs. David L. Gulland, both of Malaya; and by six grandchildren.

Butch Dodged the Dumb-Bell

A parable by Ezra M. Cox

A certain minister, full of love and compassion for humanity, invited a gang of street boys into the basement of his church to play.

At their play they did put nicks in the furniture, and had a softening effect upon the plastering on the wall. But the minister had more love for boys than he did for church furniture.

Behold, one night two church officials were passing by and beheld the light in the basement of their church.

One said unto the other: "What can this thing be?" As they drew near they heard sounds of joy and laughter. And when they beheld their minister playing with boys who did not belong to their fold, their ire did wax exceeding hot.

They entered the church and looked about. They beheld the nicks in the furniture and the crumbs of plastering on the floor.

After this their wrath knew no bounds and they called the minister and said: "This thing cannot be."

And they said unto the street boys, "Get hence, for this church is no place for boys to play." So the boys were cast forth into outer darkness and the officials turned off the lights.

The boys returned to their accustomed street and did quietly pass the centurian swinging his club for they were fearful of all men. As they passed along the way they met a man dressed in fine raiments who greeted them with a friendly smile. "Come," he said, "into the basement of my church for I have a nice place for boys to play."

One of the boys lifted up his voice and said: "Good sir, we have just been thrown out of a church because I did cast a dumb-bell at Butch, and he dodged, and the dumb-bell brought forth some plastering from the wall, and we were cast out. And the minister entreated them saying: "Fear not, for in my church we do not have dumb-bells—that is, not the kind you throw."

The boys followed after him, for they had learned that after they played in a church it was good and they did not fear the centurian guards who patrol the streets at night.

And it came to pass that neither nicks in furniture nor falling plastering nor principalities nor powers could separate that minister from his love and devotion to those boys. And they grew up in that church and became members. And the thrower of that dumb bell became a Methodist minister.

What will it profit a church to save its furniture and lose its own boys?

Preachers' Pension Fund Campaign

In the Churches of the New England Conference

Now Is the Time
To Pray, Work, Give
Make Our New Pension Plan Live!

$350,000 our Goal. $175,000 already secured. $175,000 now needed.

In making Your Will or Estate Note use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

A Pass to Tomorrow

Howard M. Le Sourd

Developments in Palestine can no longer be treated merely as news from a troubled spot on earth. Something of tremendous importance and far reaching consequence is taking place in the Holy Land. Interest has given place to deep concern on the part of every student of world affairs. The principles upon which we hope to establish a better order of things for the future, are being put to the test in Palestine today.

Will the scales tip in favor of, or against, the fulfillment of international commitments? Will the rule of might over right be left unchallenged in the world of tomorrow? Will people be judged on the basis of race and numbers? How will the clash between Christian dictates and imperial interests be resolved? Will unilateral action in matters of international concern be allowed to continue? How long will strong-arm police methods, so reminiscent of fascism, prevail in the place of democratic treatment?

All of these alternatives are present in the Palestine situation. All of these questions stare us in the face.

Behind the political, strategic and economic aspects of the Palestine problem is a vast sea of human misery, only sketchily and occaisionally reported. Take, for example, the hopelessness of the 200,000 Jewish men, women and children in the DP camps of Europe. Add to them a million or so Jews on that continent facing a rising tide of anti-Semitism. Consider then the plight of the free Palestinian settlers, like those citizens of Tel Aviv who only yesterday were rounded up by British troops, forced to run between two rows of soldiers and police, were beaten savagely, and then released by an officer who shouted: "Who gave orders to arrest these people? Take them back."

Remember the thousands of wretched people whose half-rotted vessels have been detoured from the shores of Palestine to a concentration camp in Cyprus. Many of them bear the tatooed numbers of Nazi death camps upon their bodies. Recall that one who, turning toward an American observer and pointing to a friend, said: "My friend is a lucky man. He knows where his wife is buried. None of us do." Recall the fact that more than six million of his people were put to death during the war, and that one million and three hundred thousand of them were children, useless for forced labor; that a whole Jewish family, in the sense of parents and children, is a miracle in Central Europe today.

Finally, consider the fact that there are thousands of homes in Palestine anxious and ready to welcome the European sufferers; that opportunities for creative work await them there, and that the Mandate under which Palestine is supposed to be governed, states that it is the obligation of the mandatory power to "secure the establishment of the Jewish national home" there.

There has rarely been a task so clearly outlined before the conscience of the civilized world, as the challenge that faces us in Palestine. This challenge is inescapable. If force, oppression, selfish interest and prejudice win in Palestine, they will continue to be victorious in every part of the world, including America. Evil fears no atomic bombs. It penetrates into the little things of which big nations are made. Our best accomplishments in the field of human and international relations hang in the balance. A world disinterested today will be a world disintegrating tomorrow.

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Is Methodism "Going Formal?"

(Continued from page 105)

service. Thus we enter God's house q we bow in prayer for a moment befo sermon begins. To do so is not form it is merely good manners. To talk t neighbors before greeting our Lord is strous impoliteness, and besides, a bu conversation cannot prepare us for things.

When the choir and minister enter gin the service proper with a call to wo we continue with a prayer of confessio we hear the words of Jesus assuring pardon, we join in the Lord's Prayer the Psalter. Following this, we sin Gloria Patri in recognition of God's gifts to man. All of this is our prepa for what is to follow.

We are now ready to hear the lessons God's Word. Is it merely a mark of f ism that we read two lessons, in addit the Psalter? I think not, for surely w not hear too much of the Scripture. P there will be response before and aft Gospel, sung by the choir or by the con tion, and then we will affirm our faith words of the Apostle's Creed. Seated we may introduce the prayer by the which have been used since the earl of Christianity:

Minister: The Lord be with you.
People: And with thy spirit.
Minister: Let us pray.

Then we may use the Collect for G in Morning Prayer, or go immediate the pastoral prayer, which is closed b sponse by the congregation. This do are ready for one of the great moments service—but one which is often de into a farcical exhibit of bad taste. T fertory is more than a collection, an surely no place for wise-cracks or jokes we give our gifts to God, gifts whic bolize the giving of our lives.

Now that the offertory is over, the begins. Here is the point where o differ. Is the sermon the most importa of the service? Is it the high point t which all has been moving? We hav it so, but it was not thus in the beg The worship of God in the praye hymns, and the Holy Communion important part of the service in p Christianity. The Lord's Supper was istered at every Sunday service, and vice, and the sermon was merely a or exposition and a step on the way climax of the Mass.

Undoubtedly Protestantism has mad sermon a powerful tool, but it is a da one when used without regard for t parts of the service. Worship of God "preliminaries" may degenerate into of the preacher during the sermon. be no Communion, then let the sermo compelling, as humble, and as hol prayer.

Here has been given a pattern of which is recommended by the *Book ship* of Methodism. It is not forma is the traditional worship of the chu

Christian Stewards of United Nations

(Continued from page 109)

ain calm ourselves and seek to secure a ı and objective outlook on the part of e who display arrogance, belligerence or ıformed zeal. We can educate children men and women to live in a world in ch problems between national groups are ed by known pacific methods incoporated he charter of the United Nations.

ut to settle disputes that mean war, or to war is not enough. We must be stew- of the process of *peace-making* which is *removal of conditions which lead to strife* the support of processes of constructive eavor in every area of organized society. hristians are stewards of human rights fundamental freedom. The Bible is full tories of effort to preserve human rights to secure fundamental freedoms for men. history of the church is full of illustra- s of Christian effort. Some 23 centuries Mencius said: "The individual is of in- e value. Institutions and conventions e next and the person of the ruler is of t significance." Later Jesus of Nazareth "Is not man of more value than a p;" and "man was not made for the Sab- , but the Sabbath was made for man." s principle is basic for Christian stewards: ıtutions are made to serve man. We are ards of the success (or failure) of The mission on Human Rights of the United Nations; rights to be guaranteed, fundamental freedoms to be made secure, new responsibilities to be assumed, standards of living to be elevated.

We are to be stewards of the finest educational, scientific and cultral achievements of the race. Christians of all nations and races must be taught to be faithful stewards of man's achievements and cultural values. The United Nations Educational Scientific and Cultural Organization (UNESCO) is one vehicle through which this stewardship may be shared in all nations.

No field needs Christian stewards today more than the economic. Stewards must keep alive the Christian truth that personal values are supreme spiritual values to be served, not violated, by economic interests. Christians can inspire domestic and international economic life with the spirit of cooperation for the common good, which is the ethical method of organizing the Gospel of love in economic relations. Material values or monetary profit can never by the primary Christian objective of economic process. More cooperative world trade, free from unjust discrimination and restrictive tariffs should such economic warfare as that practiced in the 1930s which constituted a major factor leading to the second world war.

Christian stewards will seek to bring order in world affairs through international law founded in justice, freedom and peace. They will support the International Court of Justice as a pacific means of lawful solution of disputes between nations. This will require support for *lawful* decisions whether or not decisions accord with our national views.

The Gospel of Christ is a challenge to Christians to enlarge the scope of their stewardship to include the welfare and peace of the world.

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Autobiography of a Plain Preacher

Raymond H. Huse

Chapter 20: A University Church

The First Methodist Church of Ithaca, the seat of Cornell University, like a famous product widely advertised, may be called, "three in one." First there is the town church, that cross section of urban folks we usually find in the typical Methodist church in the typical small city. There is a sprinkling of people of community wide standing and more, nor is the church weaker but stronger because it is a place where the common people attend gladly.

In the second place there are the residents of Faculty Hill. My observation is that if a college professor is brought up in a Sunday school or has a warm Christian experience, he makes a good churchman, even a good Methodist.

Thirdly there are the students from the university. In my day they were in the Wesley Foundation and were shepherded by the university pastor, Gene Durham. I cannot speak too highly of Gene's work. His unfailing loyalty to pastor and church, high high ideals and his loving heart, I shall never forget. He made his work center in the church and when a student closed his college career he did not find the home church a strange place. He had been active in church work four happy years.

We had been at Ithaca less than a year when the shadows fell. My little daughter awoke in the night screaming with pain. After days of uncertainty the case was diagnosed as osteomilitis. There came a night when it took all my faith to answer bravely the question, "Daddy, am I going to die?" But, thanks be to God, I could do it. I sent word to the praying folks at Geneva, where I had been pastor for nine years, asking them to join in prayer. Victory came! Two nurses said it was a miracle. Dr. Tinker, the skilled surgeon, said, "The Christian Scientists have nothing on you. The Lord has done a lot for Gerry!"

That brilliant writer, Dorothy Canfield, says that since no two people are alike, no person can expect to be loved by everybody. She was applying it to girls who wanted to be popular. It applies also to preachers. The old time sun dial carried the legend, "I count only the sunny hours." The average autobiography records only the successes. It is only fair to say that my wonderful experiences at Concord and Geneva were not so completely realized at Ithaca, although I trust my labors were not in vain in the Lord.

It is difficult to estimate the fruitfulness of a pastorate. The following letter which I received from a representative laymai Ithaca church, at the time of our wedding anniversary, comforts my it shows the kind of a minister I tri

"Dear Dr. and Mrs. Huse;

"We understand that September fi is to be an important anniversary in and your many friends in First Ithada, rejoice with you on this hap sion of the fortieth anniversary of y ding.

"As we remember that of those fo you spent four years with us as o and friend, we shall long rememb years of untiring zeal of two faith ants of their Master who gave th giving message in the pulpit, and cla in the home and hospital, to the and the needy by both precept and

"Our prayer and wish is that you r many more years of united, usefu until it pleases Him to grant the Well done.

"Most sincerely yours in behalf many friends in First Church, Ith

WILLIAM J. CRAW

This letter is doubly precious to m since he wrote it, Brother Crawford called to the eternal Home.

The Trusteeship Syst

(Continued from page 110)

"The administrative authorities u to promote the political, economic, s educational advancement of the in of their respective territories and to the other basic objectives of the Inte Trusteeship System, including the ab illiteracy and the facilitation of v and cultral advancement.

"The administering authorities sh antee to the inhabitants of their resp ritories complete freedom of consci ligious teaching and forms of wors following which is a quote from th ship agreement for the mandated of the Cameroons (British) is typica of the agreements: 'The administeri ority shall ensure in the territory freedom of conscience and, so far sistent with the requirements of pu and morality, freedom of religious and the free exercise of all forms of Subject to the provisions of Article agreement (respecting the rights guarding the interests, both pre future, of the native population, the local law, missionaries who are of the members of the United Nat be free to enter the territory and and reside therein, to acquire an property, to erect religious building open schools and hospitals in the te

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(Continued from page 99)

1. The education of the church in regard better race relations.

2. Presentation of the interests of the ools and colleges fostered by The Methist Church for the education of Negro uth.

Dr. John O. Gross, secretary of the dertment of Educational Instutions of The ethodist Church says that there are 125 ucational institutions related to this church, d on Jan. 1, 1945, these institutions had investments in buildings furnishings, equipent, libraries and endowments, approxiately one third of one billion dollars. Norally these institutions employ about 6,000 achers and enroll about 117,000 students, cluding students enrolled in part-time and mmer sessions.

Their operating expenses exceed $42,000,000 nually. One half of all of the educational stitutions in the United States are churchated and 17% of the latter are affiliated th The Methodist Church—the largest otestant group.

Claflin University serves as the only coucational senior college related to The ethodist Church, for the Christian training its Negro youth, between Maine and South rolina. Education is still an unfinished sk in this area.

The Claflin College faculty is well trained, lding advanced degrees from some of the st colleges and universities in America. buildings and personnel are inadequate serve the increasing demands for the enlment of veterans and other students. The llege projects a program that will enable its udents: 1. to maintain physical, mental and notional health; 2. to earn a living and to rform the responsibilities of citizenship; to make use of the natural resources for e individual and community needs; 4. to joy the cultural and spiritual heritage of eir enviroment, and 5. to be the exponents the Christian way of living.

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Every Man's Work a Calling From God

"If He shall call thee"

WHEN we think of God calling men there come before us such figures as Moses and Elijah, Amos and Isaiah, the Twelve and Paul. Samuel belongs in that class, and it was a great day for Israel when the boy in the temple heard and answered God's call.

But it is a great mistake to think that only the leaders are called of God, or that the only sacred callings are those of prophet or minister of the gospel. "Every man's life is a plan of God," said Horace Bushnell. Jeremy Taylor declared that ploughman, artisan, and merchant were "in their calling the ministers of the divine providence, and the stewards of creation, and servants of a great family of God."

To give of our time and means belongs to Christian stewardship, but Jeremy Taylor was right: every farmer and merchant, every carpenter and teacher should say, I am a minister of God, a "steward of creation." All honest work done in the sight of God and for the good of men is a calling from God.

The stewardship of home-making deserves a special word. Think of what it meant for Samuel to have had Hannah as his mother. Think of Zacharias and Elizabeth, of Joseph and Mary in Nazareth, of Monica, mother of Augustine, of Susannah Wesley of Epworth. We value highly Church and school, but they can never do the work which falls to the home. There is no higher calling of God than that of home-making.

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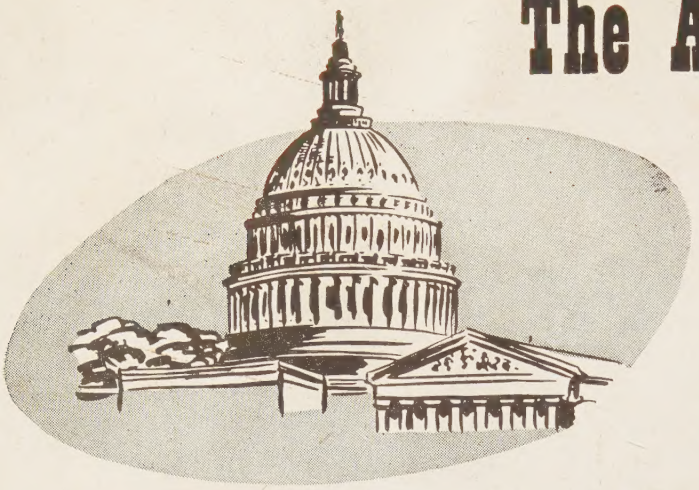

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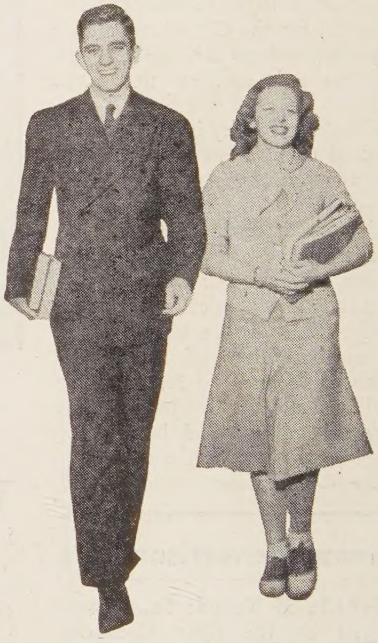

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